SOLOMONS
SONG OF SONGS

In Engliſh Metre:

WITH ANNOTATIONS AND
References to other ſcriptures, for the
eaſier underſtanding of it.

By HENRY AINSVVORTH.

PSALM. 45. 11. 12.

Heare ô daughter and ſee, and bend thine eare: and forget thy people, and thy fathers
houſe: So ſhall the King will couet thy beauty: for he is thy Lord, and bow-down thy ſelfe to him.

EPHES, 5. 32, 23. 25. 26, 27.

This is a great myſtery: but I ſpeake concerning Chriſt and concerning the Church.
——Chriſt is the head of the Church: and he is the Sauiour of the body.
——Chriſt alſo loued the Church, and gaue himſelfe for it.
That he might ſanctifie and cleanſe it with the waſhing of water by the word.
That he might preſent it to himſelf a glorious church, not hauing ſpot or wrinkle, or any ſuch thing
but it ſhould be holy and without blemish.

Printed in the yeare of our Lord, 1642.

SONG OF SONGS

In English Metre:

WITH ANNOTATIONS AND

TO THE READER.

HRistian Reader be pleaſed to take notice that the Lord, in whoſe hand our life is, tooke to himſelfe this reuerend and iudicious man Mr. Henry Ainſworth, *before he had perfected this his laſt labour as his deſire was; for he had writ a title for the Argument, but we finde it not. Beſides, his purpoſe was to reviſe the worke before it ſhould be made publicke, had the Lord reſtored his health and enlarged his daies; but ſo as the Lord tooke his life from the earth, he willed and conſented to haue it printed, as his laſt farewell to his friends, and as a pledge of his loue, requeſting thine acceptance in the ſame duty, as it is tendred for thy welfare. For the worke, I forbeare to commend it, hoping the worke it ſelfe will draw affectionately the worth that the godly iudicious will finde in it. Of this kinde he hath wrot diuers, upon the bookes of Moſes and the Pſalmes, but (in my ſhallow vnderſtanding) he hath (like the Swan, as ſome report at his death, ſung ſweetlieſt in this. Works of other ſubiects he hath wrot diuers, all uſefull and profitable, for the people and Churches of Chriſt: for which as the Lord is to haue the glory, ſo in equity he may not be deneyed his due commendations: But that is not to be expected of me, whoſe meanneſſe is too too farre ſhort to value the excellencies that were in him,* ne ſutor ultra crepidam. *Beſides I being one of his Charge, if I commend him it may haptily be applyed to me, as one* that openeth his mouth wide to praiſe his neighbour in the gate. *Yet to ſtop the mouth of opened envy, and to performe in reuerence and thank-fulneſſe ſome duty in this behalfe, and that others may labour to be imitators of thoſe good things they heare, and I know to be in him, which I doubt not but all that knew him will teſtifie with me. He was of nature kinde, curteous and affable; of diſpoſition humble, meeke, louing and peaceable. In iudgement ſound, modeſt and iudicious; in knowledge excelling moſt, as an able miniſter of the new Teſtament continuing a lightſome ſtarre in Gods right hand, where the Lord placed him; in ſpeach profitable, and familiar. Patient in bearing iniuries, not*

opening his mouth to disgrace in the least, euen him that notoriously and untruely slandered him; but clearing himselfe, commended his ease to him that iudgeth iustly. Briefly, for personall qualification he was a man of a thowsand; yea worthy the ranke of them that are to be preferred before ten thowsand. In his ministery paynfull and faithfull, as a workeman that needeth not to be ashamed. Full of faith and good works, fruitfull in his life, comfortable in his death to all the beholders, of which there were many, my selfe being one amongst the rest. But I must forbeare to enlarge further in that the more I consider of those excellencies that were in him, and the sweet societie and profitable converse wee inioyed in him, the more doth it pierce my heart with griefe, when I doe consider the losse, not onely I, but the whole Church of God that depended upon him hath in speciall; besides the generall want amongst others, by such profitable labours for generall good, had the Lord been pleased to giue life and health to him. But since now the Lord in his prouidence hath so disposed, as to take his life from the earth, for his gain, being now freed from the evils to come, he now enioying eternall happinesse (as our hope is) with Saints and Angels. Yet to us in expectation is likelyhood of misery if the Lord preuent not, wee being left as sheepe without Sheapheard, being in danger either of scattering, or turning out of the straight wayes of the Lord, as might appeare by sundry instances of Scripture, if need were. Yet to giue an instance or two; fearful was the fall of King Ioash when Iehoiada was gone: when Moses was absent but a little season, how soon did the people fall to idolatry: and these being the last daies wherein Satan seemes to be let loose to corrapt the sonns of men that dwell upon the face of the earth; (and who sees not his preuailing upon all estates?) How can we looke for exemption? Now therefore for our selues my request is to them that feare the Lord, in the bowels of compassion to pitty us, and to pray for us, that our sinns may be remoued, that both haue stripped us of good, and also keep good from us, that we may haue occasion, if the Lord be pleased to renue his loue, to giue thanks unto him, as we haue for the present iust cause to be humbled before him. Now unto him that is able to keep us that we fall not, be praise continually,

Amen.

THE

THE SONG OF SONGS.

CHAPTER. I.

The Song of Songs, which *is* Solomons.

LET him kisse me, with the kisses of his mouth; for thy loues *are* better, then wine. For the sauour, of thy good oyntments, thy name, *is* an oyntment powred-forth: therefore, the Virgins loue thee. Draw me, we will run after thee: the King hath brought me into his chambers; we wilbe glad, and reioyce in thee, we will remember thy loues, *more* then wine: the vpright loue thee.

I *am* black, and comely; o ye daughters of Ierusalem: as the Tents of Kedar: as the curtains of Solomon. Look not upon me because I *am* blackish, because the Sun hath looked down upon me: the sonnes of my mother haue been angry with me, they made me the keeper of the vineyards, my vineyard which *is* mine I haue not kept. Tell me, ô *thou*, whome my soule loueth, where thou feedest, where thou makest to rest at noone: for why should

CHAPTER. I.

This may be sung as the 55 or 86 Psalme.

With kisses of his mouth, let him kisse me; 2
Because thy loues, then wine much-better be. 3
For thy good oyntmẽts odoriferous sent;
Thy name; it is a powred-forth ointment;
Therefore, the Virgins they haue loued thee.
Do thou me draw, run after thee will we: 4
Into his chãbers brought me hath the King;
We wilbe glad in thee, and ioyfull-sing:
We will record thy loues, the wine aboue;
They that are vpright, doe thee dearly-loue.
O daughters of Ierusalem, I am
Black, but am *pleasing-comely-withth' sam:* 5
Like to the Tabernacles of Kedar,
Like to the curtaines Solomons which are.
Look not on me because that I am *brown;* 6
Because the Sun hath on me looked-downe:
The children of my mother they haue beene
Incensed against me with angry-teen,
To keep the vineyards they did me assigne
I haue not kept my Vinyard which is mine:
O my soules loue, tel me where thou feedest;
Where thou dost make (thy flock) *at noone* 7
to rest.
For why should I be like to one that goes-

I be, as *one* that turneth-aside, unto the
8 flocks of thy companions.

If thou know not, *o thou* fayreſt among women, goe thy way forth, by the footſteps of the flock, and feed thy kidds, beſides thy ſheepheards tents.

9 I haue compared thee, o my loue, to the company-of-horſes in the charrets
10 of Pharaoh. Thy cheekes are comely with rowes; thy neck with chaines.
11 We will make for thee rowes of gold; with ſpecks of ſilver.

12 While the king *ſitteth* at his round-*table*, my ſpikenard, giueth forth the
13 ſmell thereof. A bundle of myrrh, *is* my welbeloued vnto me: he ſhall lye-
14 all-night, betwixt my breaſts. A cluſter of Cypres *is* my welbeloued unto me; in the Vineyards of Engedi:

15 Behold thou *art* faire, my loue; behold thou *art* faire; thine eyes *are as* doues;

16 Behold thou *art* faire my beloued, yea pleaſant, alſo our bed *is* greene. The beames of our houſes, *are* Cedars; our galeries, of Brutin-*trees*.

Aſide, unto the flocks of thy fellowes?
If thou thy ſelfe know not, o faireſt one
Of Women kind, thē forth get thou thee gone
By footſteps of the flock, and thy yong-goats
Feed thou, beſidē the ſhepheards dwelling-cotes.

I haue compared thee, my loue, unto 9
The horſes-troop in charrets of Phar'oh.
Thy cheeks with rows, thy neck with chaines 10
are deckt.
We will make thee, gold rowes; with ſilver 11
ſpeckt.
At his round-table while the King doth 12
ſit.
My ſpikenard giueth forth the ſmell of it. 13
A bag of myrrh my Loued is to me.
Betwixt my breaſts, lye-all-the-night ſhall
he.
My Lou'd to me a cluſter of Cypres; 14
That in the vineyards of Engedi is
Loe thou art *fair, o thou my deareſt loue;* 15
Loe thou art *fair, thine eyes* are as *the doue.*
Loe thou art *fair, o thou my deare-loued,* 16
Yea pleaſant art, *green alſo is our bed.*
Beames of our houſes, of the Cedars bee;
Our galleries, are *of the Brutin-tree.*

Annotations.

1 THE *Song of Songs*] Songs & Pſalmes are for the moſt part arguments of joy & gladneſſe in them that ſing, and of their praiſes, whome the ſongs concerne; Iames. 5. 13. Epheſi. 5. 19. Exod. 15. Iudg. 5. Eſa. 26. 2 Sam. 22. Pſalm. 66. 1, 2, 3, &c. So this book treating of mans reconciliation unto God, and peace by Ieſus Chriſt with joy in the Holy Ghoſt; is called a *Song*: which therfore the faithfull ſhould learne to Sing with underſtanding, making melody in their harts to the Lord, when they feele themſelues made partakers of his joy. And it is intituled the *Song of Songs*, that is, the chiefeſt and moſt excellent Song: as Chriſt, whome it concerneth, is called *the King of Kings, and Lord of Lords*, *Rev.* 19. 16. & 17. 14. that is the moſt high and mighty King, and ſupreme Lord of all. Solomon made a thowſand Songs and fiue, 1 King. 4. 32. of all which this was moſt excellent; yea, and of all the Songs in the Scripture: for this celebrateth the myſteries of Chriſt and his Church, and the communion between them, more amply and excellently then any other.

which

Which is *Solomons*] *It is better to heare the rebuke of the wise, then for a man to heare the song of fooles*; Eccl. 7, 5, but Solomon who made this song in praise of Christ and of his Church, *surpassed all the kings of the earth, in riches & wisdom*, 2 Chro. 9, 22, *he was wiser then all men*; for God gaue him *wisedome and understanding exceeding much, and largenesse of heart, even as the sand that is on the sea shore*; 1 King. 4, 31, 29 *and all the earth sought the face of Solomon, to heare his wisedome, which God had put in his heart*, 1 King. 10, 24. *There was none like him before him; neither after him shall any arise like unto him*, 1 King. 3, 12, It may also be interpreted, *which* belongeth *to* (or concerneth) *Solomon*; understanding hereby Christ himselfe whom Solomon prefigured in Kingdom, wisedom and glory. And *Solomon* (called in Hebrew *Shelomah*, but after the Greek, *Solomon*, Mat. 1, 6) had his name of *peace*; because he was *a man of rest*, and God sayd of him, *Solomon shall be his name, and I will giue* (*Salom* that is) *peace and quietnesse unto Israel in his dayes*; 1 Chron. 22, 9, so *hee had peace on all sides round about him*;, 1 King. 4. 24 Now Christ is *our peace* Ephes. 2, 14, even *the Prince of peace* Esai 9, 6, and he is called *Solomon* in this Song, Chap. 3, 11, and David prophesying of Christs Kingdome, intituled his Psalme, *For Solomon*, Psal. 72. Thus the penman of this booke, being the wisest of all the Prophets, and Christ whome it concerneth being the very *wisedome of God*, 1 Cor. 1, 24. and *greater then Solomon*, Mat. 12. 42; this Song is commended unto us by the Holy Ghost, in the highest degree of excellencie. The Chaldee paraphraseth on this title thus; *Songs and hymnes, which Solomon the Prophet, the King of Israel, uttered by the Spirit of prophesie, before the* LORD, *the Lord of all the world.*

Ver. 2. *Let him kisse me*] As the Scripture mentioneth *the Bride, the Bridegroom,* and the *friends* of them both, *the children of the bride chamber*, Io h. 3. 29, Mat. 9, 15, so in this Song all these, (especially the two former) are brought in as speakers, every one of and unto other, so declaring their mutuall desires, loues and affections. The *Bride* is the Church espoused to Christ, and called *the wife of the Lamb*, Reu. 21. 9. to whom she is to be presented *a chast virgine*, 2 Cor. 11, 2, and this Church Christ *loued, and gaue himselfe for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himselfe a glorious Church, not hauing spot or wrinckle, or any such thing; but that it should be holy, and without blemish*: Eph. 5, 25, 26, 27. Howbeit before Christ came in our humanity, the Church (according to the œconomicall dispensation of God) was as a child in her non age, *under tutors and gouernours, untill the time appointed of the father*, Gal. 4, 1, 2, *kept under the Law, shut up unto the faith, which should afterwards be reuealed*; which Law was *a Schoolemaster unto Christ*; Gal. 3, 23, 24. In this estate she continued till fayth came, and then she being *dead to the Law, by the body of Christ*, was to be married unto another, *even to him who is raised from the dead*, that she might *bring forth fruit unto God*, Rom. 7, 1, --4 So though our godly forefathers in the daies of the Prophets, saw the promises *a farre off and were perswaded of* them, *and embraced* them; and did all *obtaine testimony*; (and were glorious) *through fayth*; yet they *receiued not the promise, God hauing prouided some better things for us; that they without us should not be perfected*: Hebr. 11. 13, 39 40. Now in Solomons dayes, the Church before Christs comming had greatest glory, hauing the Temple builded, liueing under that most wise, rich, and peaceable King: the Israelites being *many, as the sand which is by the sea in multitude; eating & drinking, and making merry*; and dwelling *safely every man under his vine, and vnder his fig-*

tree

tree, 1 King. 4 20, 25: not withstanding Solomon being a Prophet, foresaw the ruine of his house and kingdome, and in his booke of Ecclesiastes proclaimed all things under the Sun, to be vanity; and in this Song prophesieth of the Church and Kingdome of Christ. And as hee with many other *Prophets, and Kings, and righteous men*, desired to see Christ, and to heare his words, but did not, Luk. 12, 24, Mat. 13. 17, so here he manifesteth the desier of himselfe and of all the faithfull to injoy the blessings and graces of Christ; saying, *Let him kisse me*. Whereby the Church desireth to haue Christ manifested in the flesh, and to haue the loving and comfortable doctrines of his Gospell, applyed unto her conscience; that shee might not be alwayes under the Schoolemaster of the Law (which *Worketh wrath*, Rom. 4. 15,) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and haue the feeling of his loue towards her: For, *kissing* is a token of loue, 1 Pet. 5. 14. Luk. 4. 5, was used at the meeting and salutation of friends, Exod. 4. 27, & 18. 7, 1 Thess. 5. 26, and David *kissed Absalom*, in signe of favour and reconciliation, 2 Sam. 14. 33. And as we are willed *to kisse the Son*, Psal. 2. 12, that is lovingly and gladly to submit unto and obey his commandements: so the Church heere prayeth first, that the Sonne would kisse her; that is, in loue and kindnesse teach, and apply unto her the grace of his Gospell. For, *herein is loue, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sinnes*, 1 Ioh. 4. 10, Afterwards, *we loue him, because he first loved, us*, 1 Ioh. 4. 19, & we *kisse him*, Song. 8. 1 The Hebrew expositors, as the Chaldee Paraphrast and others, doe for the most part, apply these things to the giving of the Law by Moses: *For they being ignorant of the righteousnesse of God*, haue gone about *to establish their owne righteousnesse*. Rom. 10. 3. Howbeit, some of them in ancient time, saw better, as appeareth by their *Midrash* (an Hebrew commentarie on this book) which here saith; *Moses taught them the Law, and whatsoever they learned they forgate againe. Then they sayd unto Moses, ô that God would shew himselfe againe and kisse us with the kisses of his mouth, that his doctrine might be fastened in our hearts. Moses sayd unto them, This cannot be done now, but it shall be in the dayes of Christ; as it is said, I will put my Law in their inward parts, and write it in their hearts*: Ier. 31. 33.

kisses of his mouth] his own louely and gracious doctrines. As in Prov. 27, 6, *the wounds* of a friend, signifie sharp reproofs, and are opposed to the deceitfull *kisses*, that is, the flattering speeches of an enemy: so here the *kisses* desired of this friend, are the comfortable words of the doctrine of salvation; opposed to the severe rebukes which the Law giveth for our sins, condemning and cursing *every one that continueth not in all things which are written in the booke of the Law to doe them*, Gal. 3. 10. But Christ (into whose lipps *grace is powred*, Psal. 45. 3,) openeth his mouth, and uttereth Blessing; Mat. 5. 2. 3, &c.

for thy loues] She turneth her speech unto Christ, and sheweth a reason of her former desire. *By loues*, are meant graces, and the fruits of them, here first from Christ to his Church; afterward, from her unto Christ; which he acknowleged, saying, *How much better are thy loues then wine!* Song. 4. 10. These she preferreth from Christ, by the works of Adoption, Redemption, Justification and Sanctification through Christ and his spirit; as in 1 Ioh. 1. 16, & 4 9 Ioh. 15. 13, Rom. 5. 1. 5, Ephe. 5 25. 27. So on the contrary, Antichrists allurements to communion with his impiety, are with these words, *Come let us take our fill of loues untill the morning*, Prov. 7. 18. and Israels communion with Babylons idolatry is

her,

thus shewed, *The sonns of Babylon came to her, into the bed of loues*; Ezek. 23. 17.

Better then wine] or *good*, more *then wine*. the word *good*, is of large use, for profitable, pleasing, sweet, comfortable, joyfull &c; as is noted on *Gen.* 1. 4. *Wine* is one of the most comfortable creatures, rejoycing *the heart* of man, Psalm. 104. 15. *and wine maketh the life* (or *liuing*) *joyfull*, Eccles. 10. 19. it causeth to forget afflicti-on, pouerty miserie, *Prov.* 31. 6, 7. It was also used in the legall sacrifices and service of God, Numb. 15. 5. Hos. 9. 4. But the graces of Christ, and comforts of his Spirit (wherewith the Saints are to be *filled*, Ephes. 5. 18.) doe farre excell all worldly pleasure, and doe cause such as drinke of them, to forget their bitternesse, poverty, sorrowes, which by the terrours of the law, and guilt of conscience for sinne, did before afflict them, Rom. 7. 10. 15. 18. 24. 25, & 8. 2. And the seruice of God now *in spirit and truth*, Iohn. 4. 23. 24. and consolation which *aboundeth* by Christ 2 Cor. 1. 5. is much more comfortable then were all the ordinances of diuine seruice in the worldly sanctuary, which *could not make him that did the seruice perfect, as pertaining to the the conscience*: Heb. 9. 1. 9. and 10. 1. 2. 3. 4.

Vers. 3. *For the sauour*] or, *For the odour* (*smell*) *of thy good oyntments*. By *sauour* or *smell*, is meant knowledge, understanding, sense or feeling; as the Apostle expoundeth it, *the sauour of his knowledge*. 2 Cor. 2. 14. So a tree is said to bud, *through the smell* (or *sent*) *of water*. Iob. 14. 9. and towe is broken *when it smelleth the fire*, that is feeleth it, *Iudg.* 16. 9. *Good oyntments* (or *good oiles*) are precious and sweet ointments, wherewith speciall persons were annointed of old: as the holy anoynting oile made of principall spices, (Exodus. 30. 23. 25.) is called *the good ointment*, Psalm. 133. 2. and of the precious things which King Hezekiah shewed to the Ambassadours of the King of Babylon, *the good ointment*, was one, 2 King. 20. 13. and with such they were wont to be annointed at feasts, Amos. 6. 6, Luk. 7. 36, 46. and it was a signe of ioy and cheerfulnesse, Eccles. 9. 7. 8. for sweet odours reviue and comfort the spirits in man, when they are dulled with sorrow, or much meditation; wherefore it is said, *ointment and perfume reioyceth the heart*, Prou. 27. 9. But in fasting, or mourning they used not to annoint themselues, Dan. 10. 3. 2 Sam. 14. 2. By this similitude the Church here commendeth the graces of Christ, which he had being full of the Holy Ghost, for his God had annointed him *with the oile of gladnesse aboue his fellowes*, Heb. 1, 9. and of him it is said, *The Spirit of the Lord is vpon me, because he hath annointed me to preach the gospel* &c. Luk. 4. 8. Esa. 61. 1. And the odour of these graces is smelt, when the Gospel preached, is by sense or iudgement perceiued, Phil. 1. 9. Luk. 9. 45. Hebr. 5. 14.

Thy name is *an ointment powred forth*] As *Messias* and *Christ*, is by interpretation *Anointed*; and he is called *the Oile* (or *Ointment*) Esai 10. 27. so by his *Name*. is meant his *Law*, the doctrine of grace, or *Law of fayth*, Rom. 3. 27. as it is written, *The yles shall wait for his law*, *Esai*, 42, 4, which is expounded, *The Gentiles shal trust in his Name*, Math, 12, 21, and the preaching of that grace is called the bearing of Christs *Name before the Gentiles*, Act, 9. 15, and as a good *Name* is *better then a good ointment*, Eccles. 7, 1, so the name and doctrine of Christ, excelleth all other, that *at the name of Iesus, euery knee should bow*; Phil, 2, 10. This name is as a precious ointment *powred forth* by the preaching of the Gospell, and by the miracles confirming the same: accomplished not onely by Christ himselfe, (*a man approued of God* among the Israelites *by miracles, wonders and signes which God did by him*, Act. 2. 22 so that *there went out a fame of him through all the region thereabout, and he taught in*

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their Synagogues, being glorified of all, Luk 4.14.15.) but also by his Apostles; who were to *preach on the house tops*, that which they heard in the eare, Mat. 10. 27. which also they performed, Rom. 15,19. and 15.25.26 and therein rejoyced, and said *Now thankes be unto God which alwaies causeth us to triumph in Christ, and maketh manifest the savour of his knoweledge by us in every place, For wee are unto God, a sweet savour in Christ, in them that are saved and in them that perish: to the one, the savour of death unto death; and to the other the savour of life unto life*; 2 Cor 2.2, 14. 15,16. And as the box of ointment, when it was broken and powred forth on Christs head, the house was filled with the savour of it. Mar14 3.Ioh 12.3, so when his Name & Gospel is preached abroad it giveth the odour therof into al Christian hearts, so that by the preaching of faith, they also receiue the Spirit Gal. 3,2 5, and are *annointed* of God, 2 Cor 1. 21. and *haue an Vnction from the Holy one*, and know *all things*; 1 Iohn. 2 20, that whereas before they mourned for their sinnes and miseries, they now are comforted, and haue the *oile of joy* giuen unto them, Esai. 61.3.

The Virgins loue thee] These are the fellow friends of the spowse, Psalm. 45, 15. By *Virgins* are meant all such as are chosen and called of God, and faithfull (whether whole Churches, as 2 *Cor.* 11. 2. or particular persons,) who with chast and pure mindes serue the Lord onely, and worship him in spirit and truth, and stand with Christ on the mount Sion, *having his Fathers Name written in their foreheads*; of whome it is said, *These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whithersoeuer he goeth: these were bought from among men, being the first- ruits unto God and to the Lamb; and in their mouth was found no guile, for they are without fault before the throne of God*, Rev. 14 1.4 5. And these loue the Lord, for the odour of his good ointments which they perceiue by his word and Spirit, though they see him not, 1 Pet 1.8, they loue him, because he first Loued them, 1 Ioh. 4 19, and hath shed abroad his loue in their hearts, by the holy Ghost which is giuen unto them, Rom. 5.5, & this is loue, that they *walke after his commandements*, and keepe them, 2 Ioh. v 6, Ioh. 14. 15.

Verse. 4 *Draw me*] A second request of the spowse unto Christ, that he would not onely call her outwardly, by the voice of his Gospell; but (forasmuch as the word preached profiteth nor if it be not mixed with faith in them that hear it, Heb 4. 2, and faith is not of our selues, it is the *gift of God*, Ephe. 2. 8. who worketh in vs both to will and to doe, of his *good pleasure*. Phillip. 2. 13;) that he would also open her heart, *Act.* 16.14 effectually worke in her by his Spirit, and continue and increase his grace towards her. For *drawing*, implyeth power in him that draweth; as, *He draweth the mighty with his power*, Iob. 24. 22. and when it is unto good it argueth grace and good will, as, *I drew them with cords of a man, with bands of loue*, Hos. 11, 4, and continuance of grace: as, *O draw* (that is *continue*) *thy loving kindenesse, to them that know thee*, Psal. 36. 10. and in them that are drawne, it is a signe of infirmitie: as, *No man can come unto me, except the Father which hath sent me draw him*, Ioh. 6. 44.. And this is a fruit and effect of Christs death as himselfe saith, *and I if I be lifted vp* (or *taken away*) *from the earth, will draw all men unto me*, Ioh. 12. 32. This drawing is by being effectually taught of God, as againe hee saith, *It is written in the Prophets, And they shall all taught of God: euery man therefore that hath heard and hath learned of the Father, commeth unto me*; Ioh. 6. 45, and is a signe of Gods everlasting loue towards such, as it was sayd unto Israel, *Yea I haue loued thee with an euerlasting loue, there-*

fore with loving kindeneſſe I haue drawne thee Ier 31,3.

We will run] I, and the *Virgins* foremencioned *will run after thee*: for they *follow the Lamb whether ſoeuer he goeth*, Revel. 14.4. Chriſt is our *Fore runner*, gone before us into heauen, *Heb.*6.20. Our Chriſtian conuerſation is called a running Gal. 2.2. and 5.7. and our life is likened to a courſe (or *race* which is runne, as *Iohn fulfilled his courſe* (or *race*) Act.13.25. and Paul ſaith *I haue finiſhed my courſe*, 2, *Tim.* 4.7. Running, ſignifieth readineſſe of affection, and ſpeedy performance in action, Hag. 1.9. 1 King.19.19.20. Pſal.147.15. it argueth alſo ſtrength in the runner, Dan. 8.6. all which are here implyed as an effect of Chriſts grace drawing her according to the Propheſie; *Behold thou ſhalt call a nation that thou kneweſt not, and nations that knew not thee ſhall run unto thee* &c. Eſai. 55.5. And againe, *They that wait on the Lord ſhall renue ſtrength &c; they ſhall runne and not be weary, they ſhall walke and not faint*; *Eſai.*40.31. Now the way which we are to runne, is his commandements, of which David ſaith, *I will run the way of thy commandements, when thou ſhalt enlarge my heart*, Pſal, 119,32. Vnder this promiſe of the Church, is contained alſo the conſtant ſuffering of afflictions, for and with Chriſt; who being our *Forerunner*, and being conſecrated through ſufferings, and ſo entring into his glory, Heb, 2.9 10. Luke, 24,26. hath herein left us *an example*, that we ſhould *follow his ſteps*, 1 Pet 2.21. And hath ſaid, *If any man will come after me. let him deny himſelfe and take vp his croſſe dayly and follow me*, Luke 9.23. Therefore it is written, *Let us lay aſide euery weight, & the ſinne which doth ſo eaſily beſet us, and let us runne with patience, vnto the race that is ſet before us; looking vnto Ieſus, the author and finiſher of our faith*, Heb.12.1.2.

Into his chambers] This ſheweth the benefits which they finde that follow Chriſt, they are brought not onely *into the Kings palace*, as in Pſalm, 45.16. but into his *priuy chambers*, the moſt ſecret, ſafe, & quiet roomes of his pallace *Chambers* are places of greateſt ſecrecy, 2 King.6.12. Luke.12.,3, Mat. 6 6. and of moſt ſafety Deut.32.25. Ezek, 21.14. and in ſuch the Bridegroome and Bride uſed to rejoyce together, Ioel, 2, 16. Iudge. 15 1 Hereby is ſignified the revelation of the myſterie of the Goſpell, *the ſecret of the* LORD, which is reuealed *to them that fear him*. Pſa. 25.14. and the ſpirituall comfors which they reap thereby: *For, eye hath not ſeen, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him; but God hath reuealed them vnto us by the ſpirit: for the Spirit ſearcheth all things, yea the deepe things of God*; and thus, *we haue the minde of Chriſt*, 1 Cor 2 9,10.16, and are brought into ſuch Chambers, as *by knowledge are filled with all precious and pleaſant riches*: Prou.24 4 Into them Paul (as a friend of the Bridegroome) endeauoured with great ſtrife to bring the Church, that their *harts might be comforted, being knit together in loue, and vnto all riches of the fulneſſe of underſtanding; to the acknowledgement of the myſterie of God, and of the Father, and of Chriſt; in whome are hid all the treaſures of wiſdome and knowledge*: Coloſſ.2. 1. 2. 3. In theſe chambers alſo, the Saints are kept ſafe from evill, Pſalm.27.5. deliuered from the wrath and judgements of God due for their ſinnes, and comforted by the words of Chriſt, againſt the perſecution of men; that in him they may haue *peace*, though in the world they haue *tribulation*, Ioh. 16. 33. Therefore unto them he ſaith, *Come my people, enter thou into thy chambers, and ſhut thy dores about the, hide thy ſelfe for uery a little moment. untill the indignation be ouerpaſt*, *Eſai.*26,20.

Be glad and reioyce] be glad inwardly and rejoyce outwardly: theſe comforts they finde in the Kings chambers, whoſe

Kingdome *is not meat and drinke, but righteousnesse, and peace, and joy in the* Holy Ghost, *Rom.* 14 17. Wherefore they say *I will greatly reioyce in the* LORD, *my soule shal be ioyfull in my God; for he hath clothed me with the garments of Saluation, he hath couered me with the robe of righteousnesse; as a bridegroome decketh himselfe with ornaments, & as a bride adorneth her selfe with her iewels;* Esai 61. 10. and thus *they rejoyce with ioy unspeakeable, and full of glory,* receiuing the end of their faith, euen the saluation of their soules, 1 Pet. 1. 8.9.

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him that hateth peace, *Pſal.* 120. 5. 6. And *Kedar* by interpretation ſignifieth *Black*: and the Kedarenes that dwelt in tents, had therof their name *Scenites*, as if we ſhould ſay *Tentaries*,) and their tents were of *hayre cloth*, made of *goats hayre*, and in them they dwelt, *and had no other houſes*, as is reported by *Plinie*, *lib.* 6. *cap.* 28, and *Solinus Polyhiſt.* in *cap.* 36. Here therfore the Church (which is called the *Tents of Iacob*, *Ierem.* 30. 18, *the tents of Iudah*, *Zach.* 12. 7) is for her afflictions, perſecutions, pilgrimage, and many infirmities; in outward view of the world; like to the black and and hayrie tents of Kedar; or ſuch as dwelt in them.

Curtains of Solomon) theſe are to ſet forth her *comelyneſſe*; as *Kedars tents* did her *blackeneſſe*. And though *curtaine* ſometimes ſignifie *tents*, as the Arke of the Lord remained *under curtaines*, 1 *Chron.* 17. 1. and, *Enlarge the place of thy tents, and let them ſtretch forth the curtains*, *Eſa.* 54 2. yet *Solomons curtains* here ſeeme rather to meane the goodly hangings that were in his houſe, and about his bed. For Solomon dwelt not in Tents, but hauing *riches and wealth and honour*, ſuch as no Kings had; 2 Chron. 1. 12. builded him houſes *Eccleſ.* 2. 4. one which was *thirteen years* in building, 1 *King* 7. 1. and for his Queen *Pharoahs daughter*, he builded an houſe, 1 *King* 9, 24. So though the Church be outwardly black like the Kedars tents: yet is ſhee inwardly beutifull as Solomons curtaines: for, *The Kings daughter is all glorious within*; *Pſalm.* 45. 14. The Chaldee paraphraſeth on this verſe thus; *When the houſe of Iſrael made the calfe* (*Exod.* 32. (*their faces were blacke like the ſonnes of Cuſh* (*the Ethiopians*) *which remaine in the tabernacles of Kedar*: *and when they turned by repentance, and were forgiuen, the brightneſſe of the glory of their face was increaſed, like the Angels*; *For that they made the curtains for the Tabernacle, and the diuine maieſtie dwelt among them*: *and Moſes their maſter went up to the firmament, and made peace between them and their King.*

Ver. 6. *Looke not vpon me*] or, *Behold me not*, to weet, with contempt for my blackneſſe; that is, *Deſpiſe me not*: as in Iob. 41. 24. *He beholdeth all high things*; *that is, deſpiſeth* them. Or, *Looke not vpon me*, with delight and gladneſſe for mine affliction; as in *Obad.* v. 12. *thou ſhouldeſt not haue looked on the day of thy brother.* Or, *looke not vpon me* with aſtoniſhment, as the Apoſtle teacheth, *That no man ſhould be moued for theſe afflictions: for your ſelues know that we are appointed thereunto.* 1 Theſ 3 3.

Blackiſh,] or *ſomewhat-black*, in Greeke, *made black*: The old Latine verſion tranſlateth it *browne*, The forme of the Hebrew word here differing from the former ſeemeth to deminiſh the ſignification: as in *Lev*, 13. 19, a word in the like forme meaneth, *ſomewhat reddiſh*. By this ſhe would teach not to judge of her eſtate by her skin, by the outward appearance; where afflictions and infirmities only are to be ſeene.

the Sun hath looked down) Hereby afflictions and perſecutions are meant; as that in the parable, *when the Sun was up, they were ſcorched*: is expounded, *when tribulation or perſecution ariſeth becauſe of the word*, they are *offended Mat.* 13. 6. 21. So ſhe ſignifieth that this her black hiew was not her propour colour, who is *faire* in Chriſt her beloued, *Song.* 1, 8, 15. but by accident; God from heauen, thus chaſtiſing her ſinnes, and exerciſing her faith & patience. *Lam* 1. 6. 13. 14 &c.

the ſonnes of my mother) that is, either the children of the Church, falſe brethren, falſe Prophets, and deceiuers: or, inordinate luſts, and ſinnes which dwelt in her, and were conceaued with her in the wombe; for with both theſe is the Spouſe of Chriſt afflicted. Of the firſt

David

David complaineth, *I am become a ſtranger vnto my brethren, and an aliant vnto my mothers ſonnes*; Pſal. 69 9. And the Apoſtle ſaith, *Of your own ſelues ſhall men ariſe ſpeaking perverſe things, to draw many diſciples after them*; Act. 20. 30. Such *are called by the name of Iſrael, and are come forth out of the waters of Iudah. which ſweare by the name of the* LORD, *and make mention of the God of Iſrael*, but *not in truth, nor in righteouſneſſe; for they call themſelues of the holy Citie*, &c. Eſai. 48. 1. 2. Such might be called the children of her mother (though not of her father,) *falſe brethren* among whome the Saints are often in peril, Gal. 2. 4 2 Cor. 11. 26. who pretending faith and godlineſſe, doe dangerouſly oppoſe the ſame: as the true Church, Prophets, Chriſt himſelfe, and his Diſciples haue found in all ages. Of the ſecond, the Apoſtles tells us of *luſts that warre in* our *members*, Iam. 4. 1, of *fleſhly luſts, which warre againſt the ſoule*, 1 Pet. 2. 11: and theſe may be called our mothers children becauſe *in ſinne and iniquity*, we haue been conceaued and brought forth, Pſalm. 51. 7. which ſinne reviveth in vs, when the commandement of God commeth, deceiueth vs, and ſlayeth vs, and vnder it we are ſold: ſo that the good which we would, that doe we not; but the evill which we would not, that we doe: Rom. 7. 9. 11. 14 19.

Angry with me) or, *incenſed againſt me*, or *inflamed in me*, to weet, with wrath to reſiſt, fight and warre in me and againſt me: as the Greeke verſion ſaith, *fought in me* (or *againſt me.*) So this phraiſe is vſed in Eſai. 4. 11, *all they that were incenſed againſt thee ſhalbe aſhamed* &c. and in Eſai. 46. 24 *all that are incenſed againſt* (the Lord) *ſhall be aſhamed*: which being ſpoken there of outward enemies, may alſo be applyed to our inward luſts, as in Iam. 4. 1 1 Pet 2. 11.

They made me] or, *ſet, put, aſſigned me.*

The keeper of the vineyards] where the Sunne hath burnt me; as in Mat. 20. 1. 12. they that laboured in the vineyard, doe complaine how they haue borne the burden and heat of the day. So in the captiuity of Babylon, *the poore of the land* of Iſrael were left to be vine dreſſers and huſbandmen: 2 King. 25 12. And ſpiritually it is ſayd vnto the Church, *the ſonns of aliants*, ſhalbe your plowmen and your vinedreſſers; Eſai. 61. 5. and the Kingdome of God committed into the hands of the Iewes, is likened to a *Vinyard* let out vnto husbandmen, Math. 21. 33. 43. and in Song 8. 11. *Solomon let out the Vineyard vnto keepers.* But here *the vineyards*, oppoſed to her *own vineyard*, ſeeme to meane falſe Churches, and in them the corruption of religion, whereunto her mothers ſonnes ſought to draw her: ſetting her to obſerue the ordinances and traditions of men, or otherwiſe to undergoe their cruelty and wrath. Thus the Phariſees, made the word of God of none effect, through their tradition which they had delivered, Mark. 7. 13. and bound *heavy burdens, and grievous to be borne, and layd them on mens ſhoulders*, Matt. 23. 4, and ſo did falſe teachers in the Chriſtian Churches, Act. 15. 1. 10, Gal. 6 12. 13, Coloſſ. 2. 20. 23.

my vineyard which is *mine*] or, *which* apperteineth *to me*; the keeping wherof is committed to me of God. This phraſe is againe vſed in Song 8. 12, *my vineyard which* is *mine*, is *before me*; Spiritually the Vineyard is the Church, as in Eſai. 5. 7. *the vineyard of the Lord of hoſts*, is *the houſe of Iſrael, and the men of Iudah his pleaſant plant*, the keeping of, or labouring in this vineyard, is the performing of the charge & duty which God hath laid upon every one therein: that ſo they may yeeld vnto him the fruits of his own graces. Matt. 21. 33. 34 Eſai. 5. 2. 7.

I haue not kept] either through her own infirmity, or negligence, or others tyrannie, or both. for as the Apoſtle complaineth,

neth, that he did not what he would but what he hated: and found not how *to performe that which is good*, Rom. 7. 15. 18. So of the slouthfull man Solomon sheweth, how he went *by the vineyard of the man voide of vnderstanding, and loe it was all growne over with thornes, nettles had couered the face thereof*; &c. Prov. 24. 30. 31. And by outward violence and persecution, the Church may be *scattered abroad*, Act. 8. 1. And when Iudah was captiued, *the Solemne-feast and Sabbothes* were *forgotten in Zion* &c. Lam. 2, 6, &c. And often times for the sinnes of his people God sendeth persecution and afflictions upon them: Esa. 5. 2, 5. 6. Lam. 1, 14. 18. 22. The Chaldee Paraphrast expoundeth this verse thus: *The Congregation of Israel sayd before the peoples, Dispise me not because I am blacker then you, because I haue done worke like yours, and haue worshipped the Sunne and Móone; for false Prophets they haue beene the cause that the fierce wrath of the* LORD *hath come down upon me; and they learned me to serue your idols, and to walke in your statutes: but the Lord of the world, who is my God, him haue I not serued nor walked in his statutes, neither haue I kept his precepts and his Law.*

Vers 7. *Tell me*] or, *Shew, Declare vnto me.* A third request which the Church maketh vnto Christ, for instruction in the administration of his Kingdome here on earth; that as he had formerly made her partaker of his heauenly calling, so he would direct her further vnto the place where, and manner how he feedeth his flocke, in his publicke assembly the Church, (whereunto the Lord addeth dayly such as sha be saued, Act. 2, 47.) that there she may be under his gouernement, enioy his ordinances, increase in knowledge, faith and all other graces may be strengthned against tentations and afflictions. so men are commanded. *Seeke the* LORD, *and his strength, seek his face continually*, Psal. 105. 4. And, *Vnto the place which the Lord your God shall chuse out of all your tribes to put his name there: euen vnto his habitation shall ye seeke, & thither thou shalt come* &c. Deut. 12. 5. That place is not alwayes easie to be discerned: for many will falsely say *Loe here is Christ, or loe he is there*, Mark. 13, 21, 22: and sometimes Christ, for mens sinnes, withdraweth himselfe, *Song*, 5, 6, God hideth his face Deut 32, 20, and saith, I *will not feed you*, Zach. 11, 9. Sometime the woman is forced to *flie into the wildernesse*, where she is norrished of God many dayes, *Reu*, 12, 14, & sometime the state of the Church is such, as that it doth not for the present enioy the Pastours that should feed & guide the same, *Act*, 14, 21, 22, 23, *Tit*, 1, 5.

My soule loueth] this signifieth vnfeigned and feruent loue, with a longing desire to enioy the fellowship of her beloued: therefor she useth this phraise againe, when in the absence of Christ, she earnestly seeketh for him in Chap. 3, *ver*, 1. 2, 3, 4 Like it, is the affecting or longing of the soule, Gen 34. 8, the knitting of the soule. 1 Sam. 18. 1, the delighting of the soule: Esa. 42, 1, and sundry the like.

Where thou feedest] or, *how thou feedest, how thou makest to rest.*

Feedest] Hebr. *wilt feed*, that is, as wont to feed, or usually and continually *feedest*, to weet, *thy flocke*: which word (as being easie to be vnderstood) is often omitted, as in Gen. 37, 16, & 29, 7. Feeding implyeth all the duties of a Pastour or Heirder, as to lead in and out, to giue pasture and water, to gouerne with the rod and staffe &c. Psalm. 23. Wherfor Kings are sayd to feed as Pastours. Psal. 78, 70, 71, 72. So Christ, as King, & great *Pastour of the sheep*, Heb, 13. 20, doth by his ministery, with his Spirit, Word, Seales, Censures &c. feed his people, for whome he layd downe his life: he calleth them by name leadeth them out, goeth before them, saueth them from wolues that would deuoure, giueth them eternall

wolues that would deuoure, giueth them eternall life, and they shall neuer perish. Ioh. 10. Of him it is prophesied, *He shall feed his flock like a shepheard; he shall gather the Lambs with his arme, and carrie them in his bosome, he shall gently lead those that are with yong*; Esai. 40. 11. Therefore shee desireth to be vnder his guidance, and in his fold, that he feeding her she may not lack: or desireth to know the manner how Christ feedeth; that she likewise may so feed her kidds; as v 8.

Makest to rest] or, *makest to lye downe*, & so giuest rest to thy flock. Both these workes of grace God promiseth to his people with other the like, saying, *I will both search my sheep, and seeke them out; I will feed them in a good pasture; I will feed my flock & I will cause them to lie downe, saith the Lord God; I will seeke that which was driuen away, I will binde vp that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong and wil feed them with judgement.* Ezek. 34. 11. 14. 15. 16.

At noone] in the heat of the day, signifying the heat of persecution, tribulation, tentation, and whatsoeuer may cause the disquiet and griefe of his flocke. In the midst whereof Christ giueth safe repose unto his sheep: which haue peace in him, though in the world they haue affliction, for he hath overcome the world; *Ioh* 16. 3 *They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercie on them shall lead them, euen by the springs of water shall he guide them.* Esai. 49 13

That turneth aside) or, *as one that inwrappeth*, or, *that couereth* herselfe, or, *that is couered*, or, *veiled*: this latter sense the Greek version giueth according to the vsuall signification of the Hebrew word. And this *couering* either is a signe of sorrow and shame, as mourners vsed to couer their faces, Ezek. 24. 17 or, of leighnesse and dishonesty, as Thamar was thought *to be an harlot because she had couered her face.* Gen. 38. 14. 15. So here the Spowse desireth to know where Christ feedeth, lest she should wander about, and seeke him by sorrow; and be by others reputed an harlot; for she would eschew all appearance of evil. Or, by saying, as one that turneth aside; she intimateth her perill, lest through want of him whome she loueth, she fal into the hands of others which boast to be Christs companions, & so in her faith and manners be corrupted: as were the Churches of Galatia, *Gal.* 1. 6. 7. For when men haue not their abiding in the Lords inheritance, they are in danger to be drawne unto the service of other gods; as David acknowledgeth in 1. *Sam*; 26. 19.

Flocks of thy companions] or, *herds of thy fellowes*: for, *Gneder* is both *a flock*, and *an herd*, Ioel. 1. 18. It seemeth here to mean the congregations of false Christs, and false Prophets which come in his name, *saying I am Christ*, and doe deceiue many, *Mat.* 24. 5. 24. 2 Pet, 2. 1. 2 But Christs sheepe *follow him, for they know his voice, and a stranger they will not follow, but flee from him, for they know not the voyce of strangers*: Ioh 10. 4. 5: but *they all*, haue *one shepheard. Ezek.* 37. 24. And as other Sheepheards are not to be followed, so neither other *flockes* or, herds: for Gods elect shall inherite his mountaine, and his servants shall dwell there (*Esai.* 65. 9. In Ier. 6. 2 3. *the daughters of Zion is likened to a comely and delicate* woman: her enemies are likened to *sheep heards with their flockes*; Of the Hebrewes, *Sol Iarchi* expounderh this passage thus: *Tell me ô thou whome my soule loueth: Now the Holy Ghost turneth and likeneth her to a flocke louingly affected unto the Pastour. The congregation of Israel saith before him, as a woman, to her husband, Tell mee ô thou whome my soule loueth, Where thou feedest thy flock among these wolves amidds whome they are: and where thou makest them to rest at noone: in this captiuity, which is a time of tribulation unto them, as the noone tide which is a time of tribulation unto the flocke. And if thou say*

eſt, why art thou ſo carefull? This is not for thine honour, that I ſhould bee like a mourner, covering the lippe, weeping for my flocke, by the flockes of other Sheepheards, which feed their flocks as thou doſt; as if he ſhould ſay among the troups of the peoples that are joyned to other gods, and haue Kings and Princes that menage (or gouerne) them.

The Chaldee paraphraſt explaineth it thus: *When the time was come that Moſes the Prophet ſhould be diſſolved out of the world he ſayd before the LORD; I know that this people will ſinne and ſhall goe into captivitie; now ſhew thou unto me; how they ſhall be governed and dwell among the peoples, whoſe decrees are grievous, as the heate and ſcorching of the Sunne at noone in the middſt of Summer. And why ſhall they wander vp and downe among the flockes of the ſonnes of Eſau and of Iſmael, which doe aſſociate unto thee their errours (their idols) for companions.*

Verſ 8. *If thou know not*] that is, *Foraſmuch as*, or *Seeing that thou knoweſt not*; as in *Numb.* 22, 20. *If the men be come to call to thee*: that is, *Foraſmuch as they are come.* Here Chriſt beginneth to ſpeake vnto his people, with words of comfort, and inſtruction; and after proceedeth to ſhew the power and glory of the Church adorned with his graces. Sol. Iarchi ſaith, *This is the Anſwer of the Paſtour.*

Thou know not) or, *thou thy ſelſe knoweſt not* Hebr. *If thou know not to thee*; or, *for thy ſelfe*, which latter words are thought to be redundant, and are therefore omitted in moſt traſlations; though here it may haue a comodious ſenſe; to ſignifie the ignorance which ſhe hath in her ſelf, upon acknowledgement whereof Chriſt informeth her. Sol. Iarchi expoundeth it, *If thou know not whether thou ſhouldſt goe feed thy flock, thou fairеſt among women; becauſe the Paſtour he hath ceaſed to governe (or menage) them.*

fayreſt] Hebr. *faire* (or, *bewtifull*) *among women*; whereby is meant, more faire then other women, or faireſt of woman-kinde: as the mother of our Lord, is called, *Bleſſed among women*, *Luke.* 1-28.42, that is moſt bleſſed, or more bleſſed then other women. ſo the Lion is ſaid to be *ſtrong among beaſts*, that is *ſtrongeſt*; Pro. 30. 30. The Hebrew *Iaphah*, ſignifieth *fayr* or *beautifull*, not onely in cólour, but in comely proportion, and elegancie, ſuch as draweth loue and likeing: for the ſame word is attributed ſometime to cattel, *Gen*, 41.2, to trees, *Ier.* 11.16; & to every thing that God made, *Eccle*, 2, 11. And the Church is here called by Chriſt, (and after by her friends, *Song*, 5, 9. & 6, 1,) *the faireſt among women*, by reaſon of the graces the ſpirituall beauty of faith hope, loue, patience &c. wherewith God in Chriſt hath beautified her, who by nature was deformed and loathſome, as is ſhewed in Ezec. 16. where her nativity was of the land of Canaan of Amorites and Hittites, *verſe.* 3. ſhe was caſt out to the loathing of her perſon, in the day that ſhee was borne, *v.* 5. ſhe was polluted in her own blouds, *v.* 6. till God gaue her *life*, and excellent ornaments, *v*, 7. covered her nakednеſſe, *v.* 8. waſhed away her blouds, *v.* 9. cloathed, girded, decked her with ornaments, chains, jewels &c. and ſo ſhee became *exceeding bewtifull*; *verſe.* 10.--13. Shee being privy to her own infirmities, called her ſelfe *black*, *ver.* 5. but Chriſt here calleth her *faire*, and magnifieth her beauty in *v*, 13, & often in this Song: becauſe he hath ſanctified and cleanſed her, *with the waſhing of water by the word*, that he might preſent her to himſelfe *a glorious Church. not hauing ſpot or wrinkle, or any ſuch thing*: but that ſhe ſhould be *holy and without blemiſh. Eph.* 5. 26. 27. Thus if we will condemn our ſelues, God will juſtifie us: and when we are weak then are we ſtrong. 2 *Cor.* 12. 10. And as we increaſe in obedience and ſanctification, ſo doth the loue of Chriſt increaſe towards us, *Pſal.* 45, 11, 12,

goe thy way forth] or, *get thee out*, *goe forth*

forth thou. Hebr. *goe out for thee*, or, *goe forth for thy selfe.* As God said to Abram, *Goe thou*, or *for thy selfe*, Gen. 12. 1, so here Christ calleth forth his Church, from sitting still in her mournefull estate, that she should not onely wish and desire, but indevour, and put forth her selfe to doe the works of her calling, to feed her kidds, & to goe out to meet the bridegroome, Mat. 25. 6. For, *not every one that saith* unto Christ, *Lord, Lord; shall enter into the Kingdome of heaven: but he that doth the will of his Father which is in heauen:* Mat. 7. 21.

by the footsteps of the flock] or, *in the footsteps of the sheep*: that is, goe in those wayes, and doe those works which the sheep or flock of Christ, haue gone in and done before thee. Footsteeps are the print of the feet in the way that is troden before vs: and as Christ himselfe hath left *vs an example*, in his doings and sufferings, *that we should follow his footsteps* 1 Pet. 2. 21. and we are to be *imitatours* (or *followers*) *of God*, Ephes 5. 1. so should we be of the flock of God, and of Godly pastors, in that faith and order which they haue walked in before us: as it is sayd, *Be ye imitators of me, even as I also am of Christ*, 1 Cor 11. 1, and, *Remember your guides. who haue spoken vnto you the word of God; whose faith imitate ye; considering the issue of their conversation:* Heb, 13. 7. So likewise of the flock of Christ, as it is said, *Ye brethren became imitators of the Churches of God, &c.* 1 Thessal. 1. 14. and *we desire* &c. *that ye be not slothfull, but imitatours of them, who through faith and patience inherit the promises:* Heb. 6. 11. 12. The *flock* heere spoken of seemeth to be opposed unto *the flocks* (or *herds*) in *ver.* 7. as Christ is to his *companions* (or *fellowes*) there mentioned: who as he is the One great Pastour, so hath he generally one fold and flock, Ioh. 10. 16, Ezek. 34. 21, 23, which is his church, as he sayth, *And yee my flock, the flock of my pasture*, are *men*; Ezek. 34. 31. Their footsteps are their faith and workes set forth in the scriptures: as we are taught to *walke in the footsteps of the faith of our father Abraham*, Rom. 4. 12. and so of al other our godly predecessors, Heb 11 1. 2. 40. & 12. 1. after whome we should walke *in the same spirit, in the same foot steps*, 2 Cor. 12, 18. And thus the Hebrewes also understand this place, as Iarchi explaineth it *Consider the wayes of thy first fathers which receiued my Law, & kept my charg & my cõmãdements; and walke thou in their wayes*; Likewise the chaldee paraphrast sayth, *The Congregation which is like to a faire damsell, and whome my soule loveth, let her walke in the wayes of the just men, and order her prayer by the mouth of her governours and let her lead her posterity, and learne her children vvhich are like to the kiddes of the goats, to goe vnto the Synagogue, and vnto the Schoole, &c.*

feed thy kidds] The *flock* in Scripture usually comprehendeth both *sheep* and *goats*; as in *Levit* 1 10, and though *goats* sometime being opposed to *sheep*, signifie the wicked reprobates, *Matth.* 23. 32. 33. &c. Yet usually they figured in the Law, Christians giuen vp as sacrifices to God: and Christ himselfe was figured by goats and kids, by the Apostles exposition, *Heb*, 9. 12. 13, 14, & 1 *Cor*, 5. 7. compared with *Exod*, 12. 5. So here the *kidds* signifie yong and tender Christians, which are to be fed with the sincere milk of the word, that they may grow thereby: 1 Pet. 2. 2 And so Christ giueth charge, *Feed my lambs, Feed my sheep*, Ioh. 21. 15. 16. And this is the end, why the *faireſt among women*, is willed to *goe out*; that she may finde pastour for her kids: following herein the example of Christ, who *leadeth out* his sheep, and *putteth* them *forth* that they may *finde pastour* Ioh. 10. 3. 4. 9.

besides the tents] or, *by the Tabernacles* (*the dwelling places*) *of the sheepheards.* By which those *companions* of Christ, *verse*; 7. seeme here to be meant. such as are *transformed like the Ministers of righteousnesse*, 2 Cor. 11. 15. and their flocks, like the flock of Christ:

of Christ: *beside* their tents, (or, as may be translated *aboue them*,) are the kiddes of Christ to be fed, whome he graciously preserueth euen in the midst of wolues. Thus Sol Iarchi expoundeth it, *by other peoples*: Otherwise it may be vnderstood (as the former sentence) of the good sheepheards tēts which of old; fed the flock of God in faith & loue, as their footsteps are left recorded in the Scriptures. *Psal.* 77. 21, & 78 70 71. 72 *Esa.* 63. 1. *Heb.* 13. 7.

Verse 9: *I haue compared*) or, *I haue likened, thought thee to be like*. The order of the words in Hebrew is thus: *To the company of horses, in the charrets of Pharaoh I haue compared thee, ô my Loue.*

My loue) or *my fellow freind, my companion familiar*: so named of feeding and conversing together, & so partakingeach of others good or evill: in the Greek, *my neighbour*. or *next*. This title Christ giueth to his Spouse often in this Song, as after in *v.* 15. & ch 2, 2 10 13, & ch, 4 1. 7, & 5. 2 &, 6. 4, and sheweth the reason on both parties to his disciples, saying, *I haue called you friends* (not seruants,) *for al things that I haue heard of my Father, I haue made knowne unto you*: and, *Ye are my friends, if ye doe whatsouer I command you*; Ioh, 14. 15. Sometime a husband is called by this name friend, as in Ier 3. 20. Hos. 3. 1.

To the company of horses) or, *to my company of horses*. The word *Susah*, which being the feminine of *Sus*, *an horse* may in proprietie signifie *a mare*: is heere usually taken of Christian interpreters, & of the Hebrewes, to signifie *a company* or *troup of horses*: and so the Greek (which also *Te hippo* in the feminine gender) is sometims used in Greek Authors, for *a company of horses*. And in the Scripture phraise, the names of beasts. birds, &c. are often used collectiuely: as in *Exod.* 15. 1. *the horse & his rider*: for the *horses & riders*, The Hebrew leter *Iod*, which usually signifieth *mine*, is sometime added in the end of words without signification, as in *Lam.* 1. 1 howbeit the Greek version here translateth it, *My company of horses*: and it may haue good use. The horse is a warlike beast, as God describeth him in *Iob* 39 19. 25. and Solomon saith *The horse is prepared against the day of battell*: *Prov.* 21. 31.

In the charrets of Pharaoh] Pharaohs horses and charrets were of most request, as the Scripture often sheweth; & therfore were sought after by Solomon in trading with Ægypt, 2 *Chron* . 16. 17. And the Prophet saith, *Woe to thē that go down to Ægypt for help, and stay on horses, and trust in charrets, because they are many* &c. *Esai* . 1 And in *Ezek.* 17. 15. The King of Iudah sent his *ambassadors into Ægypt that they might giue him horses, and much people*, For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christ in the footsteps of the flock, t feed her kidds beside the tents (or dwelings) of the sheapheards: was presently to looke for troubles in itself Act. 20 29. 30. and opposition at the hands of those companions (forementioned in v. 7) and their flocks: as the Scripture often speaketh of contention among shepheards about the feeding & watering of their flocks *Gen.* 13. 6. 7. & 26 14. 16. 20. 21. *Exod.* 2. 16 17. and when God threatneth wares against the *daughter of Sion*, he saith. *The shepheards with her flock shall come unto her, they shall pitch their tents against her about* &c. *Ier.* 9 2. 3 4. To comforther therefore against such troubles, The Lord compareth her to *the troup of horses, in Pharaohs charrets*, under this similitude, promising her victorie: as in *Zach.* 10. 3. he saith (by a like similie) *Mine anger was kindled against the shephards, and I punished the goats: for the Lord of hosts hath visiteh his flocke the house of Iudah, and hath made them as his goodly horse in the battell* &c. *And they shall be as mighty men, which tread downe* (their enemies) *in the mire of the streets in the battell, and they shall fight, because the Lord is with them* &c, *v.* 5. And if we reade it, *my company of horses*, it accordeth with *Zach.* 10 30. where

30. where the Lord likeneth them to *his goodly horse*; and of the Hebrewes Sol. Iarchi compareth it with the historie in *Exod.* 14. where God by his power (as with horses) gaue Israel the victory ouer Pharaohs horses and charrets; as the Prophet (speaking of that) saith vnto God, *Thou didst walke through the sea with thine horses through the sea with thine horses, through the heap of great waters, Habak.* 3. 15. See also *Reu.* 19. 11, 14. where in the war against Antichrist, Christ (*the word of God*) sitteth on a *white horse*, & *the armies in heauen* this church whose conuersation is heauenly,) *followed him upon white horses.*

Ver. 10. *Thy cheeks are comely*) or, *are desireable, gracious, beautifull:* The Greek translateth, *how beautifull are thy cheeks!* These words are continued vnto the Bride or Church, frō Christ shewing how she is decked with his ordinances and graces as *his cheeks* are afterwards likened to a *bed of spices, Song* 5. 13. But whether she be still compared hereby to a *company of horses*, as in v. 9. or to a woman (as she was a sheepherdesse in v. 8.) is doubtfull, for both similitudes doe agree to the things here spoken of. The word *cheekes*, is vsed sometime for the cheeks or iawes of beasts, and of horses whose bridles are often adorned with rowes, especially in kings charrets. *Es.* 30. 28 there shalbe a *bridle in the iawes* (or *cheekes*) *of the people.* Also the next words, *thy neck, with chains*, may haue like reference; for the Kings of Midian when they went to warre, had *chaines about their camels necks. Iudg.* 8. 26. Taking it thus, the church compared to the Lords *company of horses*, is said to haue her *cheekes comely, with rowes* of jewels or ornaments vpon her bridle wherewith the Lord manageth and guideth her, as his *goodly horse in the battel, Zach.* 10. 3. Or, receyuing the similitude of a woman it is meant of earings and jewels which hang downe and adorne the face and cheekes as it is written, *I decked thee with ornaments, & I put bracelets upon thine hands, & a chain on thy neck; and I put a jewel on thy forehead and earings in thine eares, and a beautifull crowne vpon thine head; thus wast thou decked with gold & siluer, Ezek.* 16. 11, 12, 11. The spirituall signification, according to either similitude, is one and the same, as after I shalbe shewed.

rowes) in Hebr. *Torim* which being of the singular *Tor*, signifieth *a disposition, row, or, orderly course* of things: & hath affinity with *Torah*, which hath the name of *the Law* in Hebrew: and the one is put as an example of the other: as Dauid said, *is this the Law of man, ô Lord God.* 2 *Sam.* 7. 19. which another Prophet relateth thus, *thou hast regarded me according to the order* (*disposition or estate*) *of a man of high degree, ô Lord God:* 1 *Chron* 17. 17. And indeed the Law of God is his Ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *Tor*, is also vsed for a *Turtle-doue*, and *Torim* are *Turtles*, as in the law of sacrifices, *Leu.* 12. which some therefore take here to be jewels or ornamēts that had the figures of *Turtle doues.* And so the Greek version here translateth *bewtifull are thy cheekes, as of a turtle doue!* But in the verse following (where the same word is againe vsed) the Greek translateth *Wee will make for thee similitudes of gold.*

Chaines] in Hebrew *Charuzim*, a word not found but in this one place; translated in Greek *collars* or *chaines*: and is interpreted by the Hebrew doctors, *chaines* or jewels hanged on a string like chains to put about the neck. *These rowes* & *chaines* signifie the lawes and ordinances of God wherewith he ardorneth the face and neck of his his Church, that in her profession practise and obedience, she may be comely and gracious in the sight of God and his people, and being guided by them may vanquish her enemies. Thus Solomon elsewhere saith *there is golde & a multitude of rubies, But the lippes of knowledge, are a precious jewel, Prou.* 20. 15. And againe, *My sonne heare the instruction of thy*

of thy father, and forsake not the law of thy mother: for they shalbe an ornament of grace unto thine head. and chaines about thy neck. Prov. 1.8.9. They mean also the gracious effects which the Law and doctrine of God worketh in his people. of humility, reverence, and other vertues: as on the contrary *pride*, and other like vices are said to *compasse* evil men *about as a chaine*, and *violence to cover them as a garment. Psal,* 73.6. Likewise holy persons, that teach, instruct, reproue; and such as receiue doctrine and reproofe, *Pro,* 25.12, and reproofs themselues are pearles *Math,* 7. Thus also the Hebrewes understood this Scripture; as the Chaldee Paraphrase here saith: *When* (the Israelites) *went forth into the wilderneſſe, the Lord ſayd vnto Moſes, how faire is this people, that the words of the Law ſhould be giuen vnto them that they may be as bridles in their jawes, that they depart not out of the good way: as an horſe goeth not aſide that hath a bridle in his jawe: and how fayre is their neck to beare the yoke of my precepts that they may be vpon them as a yoke on the neck of a bullock that ploweth in the field and feedeth both it ſelfe and the maſter thereof.*

Ver. 11, *We will make for thee*] a promise of encrease of graces to the Church: by *We* is vnderstood the mystery of the Trinity, as in *Gen:* 1,26. *Let vs make man.* So in *Reu,* 1.4.5. Grace and peace is wished from the Father, Soone, and holy Ghost: and in 1 *Cor.* 22.4.5.6. the *diuersities of gifts* are noted to be of the *Spirit*, the *diuersities of ministeries* (whereby those gifts are administred) to be of the *Lord* (Christ;) and *diuersities of operations*) effected by the gifts & ministeries,) to be of *God* the Father) The Hebrewes also (as *Iarchi* here) interpret it, I *and my judgement hal*; by which phrase the Trinitie of old was implyed, though now the faithlesse deney the same: for *a judgement hall* in Israel consisted of three at the least: which in their close manner (of speach) they applyed vnto God: but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from God, as also the increase thereof, *Iam.* 1.17 *Epheſ,* 3, 16, that the spirituall ornaments are of his making, who worketh in vs, *both to will and to doe, of his good pleaſure, Phil,* 2, 13. Also that to him that hath shall be giuen, and he shall haue more abundanc, *Math,* 13,12. As in our bodies we come naked into this world, without clothes or ornaments, so is the estate of our soules by nature, *naked and bare. Ezek.* 16.4.7. till Christ of his grace, by his spirit, clotheth and adorneth us; *Rev.* 3.18.

rowes of gold] he spake before of *rowes* simply, now he addeth *of gold*; either to signify more excellent ordinances and graces vnder the Gospell, then vnder the law, (as he promiseth, *For brasse I will bring gold, & for yron, I will bring silver*, &c. *Esai.*60.17.) that should proceed from faith and loue, & not from feare as when she was vnder the bridle of the Law, (for we should not be like *horse & mule*, whose jaw must be bound with bit and bridle, *Psai.* 32.9. and yeeld obedience by constreynt:) or, it meaneth a new supply of graces, so that we are chãged into the image of God, *from glory to glory. euẽ as by the spirit of the Lord: 2 Cor,* 3,18. These promises may respect both the rules, ordinances, gifts & graces bestowed on his people, *Pro.* 20.15. and the persons themselues that are furnished with those graces; as *the precious sonnes of Zion*, are said to be cõparable *to fine gold, Lam,* 4.1.

specks of silver] in Greek, *marke of silver* which word *markes* (*stigmata,*) Paul useth in *Gal* 6.17. speaking of *the markes of the Lord Iesus*, by suffering for his Gospell. Here it meaneth varietie of graces in the communion of the Saints, for their mutuall help, comfort and delight, as is opened in *Prov.* 25.11.12. *A word fitly spoken, is like apples of gold, with pictures of silver. As an earing of gold. and an ornament of fine gold: so is a wise reproover vpon an obedient eare.* Where we are taught, that both

both instructions and reproofes, are the ornaments of the Saints; when they are prudently uttered, and obediently receiued. Neither of which can be, without the speciall grace of God, who both maketh these ornaments for vs. and maketh vs fit to receiue & put thē on; for, *The hearing eare, & the seeing eye, the Lord hath made even both of them.* Pro. 20,12 the Chald. paraphr. expoūdeth this verse, of the Law which God gaue unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, where likened to *gold and siluer*, wherwith the church then was decked, as God telleth them in *Ezek* 16 13. and the law of his mouth was better to his people, *then thowsands of gold and siluer*, *Psalm.* 19. 72. yet the doctrine of faith, and ordinances of the Gospell with the graces accompanying them (heere promised) are much more excellent and glorious, 2 *Cor.* 3.7.11.

Verse. 12. *While the King*] Here the Church speaketh of the fruites and effects of Christs former graces; how in her & frō her so adorned by her beloued, the odour of the spirit of God in her flowed forth and spred abroad to the delight of her self & others. By *the King* is meant Christ, as in v. 4: by *his round*-table (which the Greeke translateth *his sitting down*, which was wont to be in a round, or as in a ring, 1 *Sam.* 16. 11,) may be understood the spirituall banquet of Christ with his Church, feeding her with his word and graces: as *the table of the Lord*, in *Malach.* 1.12 and 1 *Cor.* 10. 21. signifie the communion between him and his people, as doth also the supping one with an other, *Rev.* 3. 20. The *Spikenard* is one of the pleasant fruits in the garden of the Church, *Song* 4. 13. 14 but here it seemeth to be the oile or ointment made of Spikenard, which is *very precious*, which they used to poure out and annoint men with; such as Mary annointed our Lord Iesus with, as he *sate at table* with his friends, and *the house was filled with the smel* (or *odour*) *of the ointment*, *Ioh*, 12.1.2.3. Spiritually it signifieth the sweet smeling fruits of repētance, faith, loue, prayer thanksgiving, &c. which the Church sheweth forth by the communiō of Christ with her; & in special of mortification, & communion with Christs death, buriall & resurrection, *Rom.* 6,3.4.5. &c. as that which Marie did vnto Christ, was to anoynt his body to the burying, *Mark* 14 8. *Ioh.* 12.7.

Uers. 13. *A bundle*] or, *A bagg of myrrh*: by *myrrh* is meant the sweet gumme that yssueth from the Myrrh tree, which is gathered and bound vp in baggs: it was the first of the chiefe spices, whereof the holy anoynting oyle in the Sanctuary was made *Ex* 30 23 and that holy oyntment figured the graces of the Spirit powred out upon Christ, and by him vpon his Church *Esai.* 61.1, *Psal.* 45.8 1 *Ioh.* 2.20. See the annotations on *Exod.* 30.26. With myrrh and aloes, the dead body of our Lord Iesus was imbalmed, *Ioh.* 19.39. and with it the wise men honoured him at his birth Mat, 2.

Hereby the Church professeth her spirituall comfort which she had in Christ taking our humanity, filled with the spirit of God without measure, dying for her sinnes, and rising againe for her justification: the feeling whereof is as a sweet odour unto the beleeuing hart. *A bundle* or *bag* is for to kepe safe, things that are of worth, as *The soule of my Lord shalbe bound in the bundle of life with Iehovah thy God*, 1 *Sam.* 25.29. So by this *bag of myrrh*, she signifieth her care to enjoy and possesse the benefits of Christ & of his death, to the remission of her sinnes which for his sake are all cast *into the depths of the sea*, *Mic.* 7.19, which otherwise without him should be *sealed vp in a bag*, and reserved against her for punishment, *Iob.* 14.17.

My beloved] that is Christ; whome she thus calleth, not because she loved him, but he loved her, and gaue himselfe to be

to be the propitiation for her sinnes: whereupon she againe loueth him, because he loued her first, 1 Ioh, 4, 10, 19. So she gloryeth not in her own righteousnesse, but in that which her beloued is unto her: who of God is made vnto her. *wisedome, and righteousnes, and sanctification, and redemption*, 1 Cor, 1; 30. *Welbeloued*, in Hebrew *Dod*, is written with the same letters that *David*: whose name also signified *Beloved*: he was a figure of Christ, and his father after the flesh, *Rom*, 1, 3, and Christ is often called *David*, as in Ier, 30, 9, *Ezek*, 34, 23, & 37, 24, *Hos*, 3, 5.

Vnto me) A speech of faith, applying the promises and graces of Christ vnto her own soule, as the Apostle also teacheth by his own example, *Gal*, 2. 19. 20.

He shall lye all night) or, *he shall lodge, shall abide*. The night usually signifieth the time of darkenesse and affliction: wherefore she meaneth that Christ with his consolations, should be her continuall joy and comfort, whom she would hold fast by faith, against all tentations and troubles of this present life; and solace her selfe in him.

betwixt my breasts) dwelling in my heart by faith, *Ephes*, 3, 17. The breasts signifie also the ministerie of the Church, feeding the Saints with the sincere milke of the word, that they may grow thereby, 1 Pet. 2. 2. whereupon the Prophet saith, *Rejoyce ye with Ierusalem &c. that yee may suck & be satisfied with the brests of her consolations, that yee may milke out, & be delighted with the abundance of her glory Esa, 66. 10. 11.*

Verse. 14. A *cluster of Cypres*] or, *of Camphire*; which is a sweet gumme: but *Cypres* is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name *Copher*, (from which *Caphura* or *Camphire*, as also the *Cypres* tree seemeth to be derived,) usually signifieth *Attonement, Propitiation*, or *redemption*: according to which interpretation the Holy Ghost here may have reference to the worke and fruit of Christs death whereby he became *a cluster of redemption* unto his church, being *a propitiation* for the sinnes of the whole world 1 Ioh, 2, 2, the sweetnesse whereof is resembled by a *cluster* (which is of many berries compact together) of the sweet Cypres for that his blood *cleanseth us from all sinne*, 1, Ioh, 1, 7, and is accompanied with all other graces.

Engedi) the name of a place in the land of Canaan, which fell to the tribe of Iudah, and being neere the sea, and watered with springs, was a fruitfull soile, for gardens & vineyards; Ios, 15. 62. *Ezek*, 47. 10, it was called also *Hazazon Tamar* 2 *Chron*, 20, 2. when the enemies comming against Iehosaphat he prayed vnto God, and was delivered. Which victory may also be respected here, as a figure of the victories which the church obteyneth by faith in Christ,

Verse, 15. *thou art faire*) Christ here speaketh to his Church commending her beauty, which she hath by sanctification and cleansing, *with the washing of the water by the word, Eph*, 5, 2, 27. as also by her constitution, and order, as mount Zion was *beautifull for situation Psal*. 48. 2; Of Tyrus (a citie of merchandise) it is said, *Thy builders haue perfected their beauty, Ezek*. 7. 4 & of their *Ancients, wise men, mariners, merchants, men of warre &c*, it is likewise said *they haue made thy beauty perfect. Ezek*, 27. 9. 10, 11. and in *Ezek*. 28, 7. he mentioneth the *beauty of wisdome*. So the citizens and church of God, being builded by the doctrine of the gospell, furnished with men of gifts & graces, and endued with wisdome from on high, is truely faire and beautifull in the eies of Christ: when shee obeyeth the voice of God and forgetteth and forsaketh her own naturall corruptions, he taketh delight in her beauty, as it is said, *Hearken o daughter, and consider, and encline thine eare forget also thine own people, and thy fathers house. so shall the king greatly desire thy beauty &c. Psa*. 45., 10. 11, Thus is the prophesie fulfilled. *with the joy, of the Bridegroome over the Bride, thy God will rejoyce over thee Esai*, 62, 5.

doves

doues) ſo in *chap* .4. 1. Theſe *doues eyes* wherewith the Spouſe is beautified, doe ſet forth the ſimplicity, ſincerity, humilitie, meekneſſe, but eſpecially the ſpirituall chaſtity of the Church; whoſe eyes are vnto Chriſt alone, looking vnto him for life and ſa vation, Mat 10 16, *Pſal* 123, *Phili*.. 3 7. 10 *Eſai* 17.7 8, *Ezek*. 18. 6. & 2 9 7, obſerving his wayes, *Prov*. 23 .26. not beholding evill, nor looking on iniquitye *Habak*. 1.13. Contrary to which are the loſty eyes, *Prov*, 30.13, eyes after idols, *Ezek*, 20,24, eyes full of adultery. 2 *Pet*, 2, 14, eyes beholding ſtrange women, *Prou* 23.33. and the like.

Verſe, 16. *Thou* art *faire*) The ſpouſe returneth the praiſe of beauty unto her beloved: who is *much fairer then the ſonnes of Adam*, *Pſal*. 45. 2. 3 from whome all her faireneſſe is derived, ſo that the praiſe thereof belongeth not to her but unto him, *Pſalm*. 115. 1: as the Apoſtle ſaith, *I liue, yet not I but Chriſt liueth in me: and the life which I now liue in the fleſh, I liue by the faith of the Sonne of God, who loved me, and gaue himſelfe for me*. *Gal*. 2,20 Howbeit, though Chriſt be moſt faire, and beauty it ſelfe; yet ſuch was his baſeneſſe and ſufferings in the fleſh, as *his viſage was marred more then any man, and his forme, more then the ſonnes of men* *Eſai*. 52.14, & 53 2;3 and ſuch he often appeareth unto the world, to be in the Church, parraker of his afflictions. But the eye of faith, beholdeth his ſpiritual beauty, through all tribulations, and gloryeth therein, *Rom*, 8, 35,—39. 1 *Pet*, 1, 5, 6, & 4. 12. 13. 14. And when the myſteries of the Goſpell are opened, and the ordinances of Chriſt faithfully taught and practiſed; then doth the Spouſe behold *the King in his beauty*, *Eſai*, 33, 7, *And of his fulneſſe haue we all receiued, and grace for grace*, *Ioh*, 1.16.

yea pleaſant] or, *alſo pleaſant, amiable, delightfull, beautifall* This is an addition unto the beauty of Chriſt, in reſpect of his pleaſant and gracious adminiſtration of his covenant, doctrines, reproofs &c. For the Lords *ſtaffe* called *Beauty*, or, *Pleaſantnes*, ſignifieth his *covenant* made with his people, *Zach*. 11. 10. and David deſired to remaine in the Lords houſe all the dayes of his life, that he might *behold the pleaſantnes* (or *beauty*) *of the Lord*, *Pſal*. 27,4, and Moſes deſireth that the *pleaſantnes* of the Lord might be vpon them, in the performance of his covenant and promiſes, *Pſalm*. 90. 17, and Solomon ſheweth that *pleaſantneſſe* ſ halbe vnto them that rebuke the wicked *Prov*, 24,24,25. All which, and the like, haue their accompliſ hment in Chriſt. teaching, admoniſ hing, reproving, comforting his people, with words of grace, whoſe pleaſant *words are* as *an honey comb, ſweet to the ſoule, and health to the bones*, *Pro* 16, 24.

our bed) or, *our bedſted*. Beds were vſed either to reſt and ſleep vpon, *Pſal*, 132,3,4. or to ſit vpon, when they did eat and banquet, as we doe at tables. *Eſth*, 1, 5, 6, *Amos*, 6, 6, *Ezek*, 23, 41. & figuratiuly the place of offring ſacrifices, is called *a bed*. *Eſai*. 57,7

green) or flouriſhing and fruitful: for it is not meant ſo much of colour, as of flouriſhing growth and increaſe. This word applyed, vnto men, meaneth proſperous and flouriſhing eſtate as Nebuchadnezar ſayd, I *was at reſt in my houſe, and green* (or *flouriſhing*) *in my, palace*, *Dan*. 4,4, and David likeneth himſelfe to *a green* (or *flouriſhing*) *oliue tree, in the houſe of God*. Pſa 52.10. where the Greek tranſlateth it *a fruitfull oliue*. Hereby then the Church ſignifieth, that by her communion with Chriſt (whether by the ſimilitude of bed or bourd,) ſhe became flouriſhing and fruitfull: as is ſaid of them that are planted in the Lords houſe, *They ſhall ſtil bring forth fruit in hoarie age, they ſhalbe fat and green*: *Pſalm*, 92, 13, 14; And this is the nature of the Goſpell, where it is receaued by by faith, that it *bringeth forth fruit*. & maketh men *fruitfull in every good worke, and*

increasing in the knowledge of God, Colos.1.6. 10. It may here also signifie the increase of the children of the Church, which are begotten by the immortall seed of the word, through the power of Christ, giuing a blessing to the ministerie of the same. The Chaldee paraphrast expoũdeth this speech thus. *The congregation of Israel answered before the Lord of the world; how faire is the Maiestie of thy holynesse; in the time that thou dwellest amongst us, and in fauourable acceptation receiuest our prayers: and in the time that thou dwelledst in our beloued bed, and our children are multiplied on the earth; and we doe grow and multiply like a tree that is planted by a spring of waters, whose leafe is faire, & whose fruit is abundant.*

V.17. *The beames*] or *the rafters*: it meaneth the timber whereof beames or rafters are made, which are called by this name, when they are cut down in the wood as in 2 *King* 6.2.5.

houses] or *ædificies*; so named of building. Such figured the Churches of Christ, as in 1 *Tim.*3;15. *the house of God*, is expounded *the Church of the liuing God*: & the faithfull Hebreues were the *house* of *Christ*, *Heb*,3,6.

Cedars] trees strong, tall and durable, the timber whereof is of sweet smell, and it rotteth not. To such *Cedars*, the Saints of God are compared, *Psal.*92.14, and the *Tabernacles of Israel.* are by Balaam likened unto such, for godlinesse. *Numb.*24,5.6. This wood was vsed in Solomons Temple, 1, *King* 6 9.36,& 7 12. and he made it common in Israel, *he made Cedars like the Sycomore trees which are in the vale, for a bundance* 1 *Kin.* 10.27. prefiguring the graces which should abound under Christ.

galleries] walking places, named of *running* because they run along by the house sides. Elsewhere the word is vsed for gutters wherein waters run, *Gen.*30.38.41. *Exod.*2, 15, which may also haue vse here, to signifie the pipes and conduits of Gods graces through which the waters of his spirit are conveyed into their hearts. But because she spake of houses, this may rather be vnderstood of galleries, signifying the means of conversing with Christ in the communion of his graces. See the notes on *Song* 7.5.

Brutine-trees] or *Boratine*-trees. The Hebrew *Brothim* is found onely in this place, and seemeth to be that which in Latine is called *Bruta*, which is a tree like Cypres, and of a pleasant smell like Cedar as *Plinie* sheweth, in *Nat. hist. l.*12; *c.*17. Herevpon the Greek translateth it *Cypresse*-trees: but *Aquila* an exact Greek translator, turneth it *Boratine*, as being of the tree named in Greek *Boraton* which hath also affinity with the Hebrew name, and is a tree growing in Arabia: *Diodor, Sicul; bibliotheh; l*;2. These *Cedar* and *Brutines* trees, may be applyed both to the persons of men as is foreshewed, and doctrines wherewith the Church is builded upon the foundation Christ, 1 *Cor.*3.9.10,11.12, all which set forth by these similitudes, are strong and firme, and of sweet odour to the comfort of the Saincts, and glory of Christ. So the holy persons and graces wherewith the Church should be adorned, are by the prophet likened to goodly trees, in *Esai.*41.19, & 55,13. The Chaldee paraphraseth on this verse thus: *Solomon the Prophet said, How faire is the house of the Sanctuarie of the Lord, which is builded by mine hands, of Cedar wood: but fayrer shalbe the house of the Sanctuary which shalbe builded in the daies of the King Christ, the beames whereof shalbe of the Cedars of the Garden of Eden (or of Paradise) and the galleries thereof shalbe of Brutin-trees* &c.

CHAPTER. II.

1 I, *am* the rose of Sharon; the lilie, of the valleis.

2 As the lilie, among the thornes, so *is* my love, among the daughters.

3 As the apple-tree, among the trees of the wood, so *is* my beloved, among the sonnes: in his shadow, I desired and sate downe, and his fruit, *was* sweet to my palate

4 He brought me, unto the house of wine, and his banner ouer me, *was* loue.

5 Stay me; with flagons: strow me *a bed*, with apples: for

6 I, *am* sick of loue. His left *hand*, under mine head; and his right *hand*, im-

7 brace me. I adjure you, *o* daughters of Ierusalem, by the *Roes*; or by the Hindes of the field: if yee stirre, and if yee stirre-vp the Loue, vntill it please

8 The voyce of my beloued! behold he commeth: leaping vpon the moun-

9 taines; skipping vpon the hills. My Beloued *is* like a Roe, or a fawn of the Hindes: behold he *is* stãding behind our wall, looking-forth, thorow the windowes, flourishing, thorow the latteſſe.

10 My beloved answered, & sayd vnto me; Rise-vp thou, my loue my faire *one*, &

11 come thou away. For loe, the winter *is* past: the rayn is over, 't is gone-

12 away. The flowers, appear on the earth, the time of the *singing* (*of birds*) is come and the voyce of the Turtle,

13 *is* heard *in* our land. The fig tree, putteth forth her green figs; and the vines with the tender-grape, giue a smell: Rise vp thou my love my faire *one*, and come thou away.

My

CHAPTER, II.

I, am *the rose that doth in Sharon grow*; 1
the lilie also of the valleis-low
Like-as the lilie is, the thornes among;
So is my Loue, among the daughters-yong, 2
As th' apple-tree, among trees of the grove,
So is among the sonnes, he whome I loue; 3
I in his shade desired and down-sate,
and sweet his fruit was *vnto my palate,*
Into the house of wine, he hath me led;
And over me, loue was his banner spred. 4
Stay me, with flagons, strow me a bed *to lie*
With apples: for even sick of loue am *I.* 5
His left hand, *underneath mine head* (have 6
place;)
His right hand *also, me about-imbrace:*
O daughters of Ierusalem, you by 7
The Roes, or by Hindes of the field, doe I
Adjure: if that ye stirring-doe disease,
And if the Loue yee stirr-up till it please.
My Loveds voice! behold he comes: he leaps
Vpon the mounts, upon the hilles he skips, 8
My Loved is like a Roe, or fawn of 9
the Hinde:
Behold he standing is *our wall behinde;*
Thorow th' windowes looking-forth-hee
veiwes
Thorow the latteſſe flouriſhing: he ſhewes.
My Loved ſpake, and vnto me did ſay:
My love my fair-one riſe & come thy way 10
For winter, loe, is paſſt: over is the rain,
Its gone The flowres, on earth appear again 11
Come is the time of the (bird) *ſinging noiſe* 12
And in our land heard is the Turtles voice.
The fig tree, with her green-figs forth doth 13
ſprout. *our*
And Vines; with tender-graps a ſmel giue
My loue my fair-one, riſe & come thy way

14 My doue, *that art* in the clefts of the Rock, in the secret *place* of the stayres; let mee see thy countenance, let mee heare thy voyce: for thy voyce *is* sweet and thy countenance *is* comely: Take yee for vs, the foxe the little foxes, that 15 corrupt the vineyards, for our vineyards *haue* tender grapes.

My beloved *is* mine, and I *am his*: *hee* 16 feedeth among the *lilies*. Vntill the 17 day dawn, and the shadowes flee-away: turne-about, and be thou like, o my beloved, to a Roe; or, to a fawne of the Hindes, vpon the mountains of Bether.

my doue, that in clefts of the rocke doth stay; 14
Within the stayres hiding place-secret,
Sight of thy countenance o let me get:
Let me thy voyce heare: for thy voice sweet is:
Also thy countenance hath comlinesse.
The foxes, little foxes for vs take, 15
That in the vineyards wastful-spoil do make,
Because the tender-grape is on our vine.
He that my welbeloved is, is mine. 16
And I am his; 'mong lilies he feedeth,
Vntil the day with dawning-light breaketh, 17
And til the shaddowes fleeing hence be gone;
Turne thee about, ô my beloued one,
And be thou like the yong Hart, or the Roe
That doth vpon the mounts of Bether goe.

Annotations

1 I) This is thought of some to be the speech of christ: others to be spokē by the church: which seemeth most probable, & is so expounded by the Chaldee Paraphrast. *Is* we understand it of Christ, it signifieth the excellēcie of graces in himselfe, which he readily cōmunicateth with his people: if of the church, it sheweth her graces receiued frō Christ, whereby she is louely & delightful, for sweet odour and beauty, *Hos.* 4;7, *the rose of Sharō*] in Greek, *the flour of the field* but *Sharon* is the name of a place or plain, which was very fruitful, wherin king Davids herds of cattel were fed, 1 *Chr.* 7 29. & the Prophet mētioneth *the excellēcy of carmel & Sharon Esa.* 35.2. & whē he threteth desolation, he saith, *Sharon is like a wildernes Esa.* 33.9; but promising mercy to his people, he saith, *Sharon shalbe a fold of flocks, Esa.* 65, 0. The *rose* is the Queen of flours, most cōmēdable for sweetnesse and beauty: so the *Lily* (after mentioned) is glorious & amiable, *euen Solomon in al his glory, was not arayed like one of these. Mat.* 6, 29. *The Lilie is next in nobility to the rose*, saith Plinie, *hist.* l. 22. c. 5.

of the valleyes] or, *of the low* (or *deep*) *places* These also were fruitfull places, where the Kings herdes were fed, 1 *Chr.* 27, 29, And as *roses* and *lilies* growing in Sharon and these valleies, had more moisture then those tha grew on hilles and mountains: so hereby is signified the blessed estate of the church in christ, by whose grace it is in low & base estate made sweet and amiable like the rose and lilie, as the Prophet saith. *The wildernesse & the dry-place shalbe glad for thē and the desart shall rejoyce and blossome as the Rose. Esai.* 35. 1. And the Lord saith, *I will be as the deaw vnto Israel, he shall blossome as the Lilie, and strike forth his roots as Lebanon Hos.* 14, 5. But as here is ment ōed the plain of *Sharon*, and the *valleyes*, which were open places where cattel fed, and not inclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that passe by the way, & troden down and eaten of beasts. And thus the words following doe more confirme. The Chaldee openeneth these words thus *The congregation of Israel, sayd, Whē the ruler of the world causeth his divine maiesty to dwel in the midst of me, I am like moist* (or *green*) *lilye out of the garden of Edē, & my works ar fair as the ros which is in the plain of the gardē of Edē* Ver 2, *amōg the thorns*) these are the words of Christ cōcerning his Loue the church wher he cōfirmeth & simplifieth the former speech preferring her aboue

aboue other peoples, as the lilye is aboue thornes & thistles: & withal signifying how she is afflicted & pricked with thē as with thornes. This similitude scripture oftē useth as; *If ye wil not driue out the inhabitāts, &c. those which ye let remaine of them, shalbe pricks in your eyes, & thorns in your sides, & shal vex you in the lād wherin ye dwel*, Nū, 33, 55. And again, *ther shal be no more a pricking brier ūto the house of Israel, nor any griving thorne of all that are rond about thē that despised thē*. Ez, 28 24 This similitude sheweth also what the church ought to be, harmles as lilies amōg thorns innocēt as sheep amōg wolus; as dovs amōg the ravenous birds. *Mat* 10, 16. *the lily amg thorns*, may also in special be ūderstood of that which we cal the *wood bind*; which groweth & flourisheth in hedges & thorns

my loue) or, *my fellow friend* (*my companion*: as in chap. 1. 9.

the daughters] the congregations of peoples, as the Scriptures mention, *the daughter of Babylon*, Psa 137 *the daughter of Tyrus* Psal. 45. and many the like.

Ve, 3, *the apple tree*) the church setteth forth the excellēcy of Christ by the similitude of an apple tree, which the scripture cōmēdeth for three things, cōfortable shadow, pleasāt fruit, (both noted in this place,) and sweet smell, *Song* 7. 8. And as the apple tree hath more variety of fruits, thē āy other tree, that groweth (that it is not easie to reckō vp the māy sorts of apples of differēr tast. so Christ excelleth in variety of graces which he bestoweth on his Chu: The Chald, Parap. expoūdeth this of the *Pāe-citrō tree*; but for th cau'e aforesaid, I would not restrein it to any one kind, that the fulnes *of grace & truth* which was in Christ, might here be observed; of whose *fulnesse all we haue receiued, & grace for grace*. Ioh 1, 14, 16.

of the wood or, *of the forest or groue*; which ar wild trees, & without culture, bearing either nōe, or sour, bitter & ūsavoury fruits. Such is th' state of al the sons of mē by nature *Rō* 11. 24 whō Christ far excelleth in beauty fruit and comfort, *Psal*, 45. 3; *Ioh*; 15. 1; &c.

my beloued) that is, Christ, in Hebrew *Dod*, the same in signification with *David* see the notes on *chap*. 1, 13.

the sonnes) of Adam, al whō Christ farr excelleth, *Psal*. 45. 3. the Chaldee expoūdeth it of *Angels*, which are the *sons of God*. *Iob*, 1 But though it be true that Christ excelleth them also, *Heb*. 1, yet the former similitude of the trees of *the wood*, leadeth us rather to vnderstand it here of earthly creatures, as the Kings & Potētats, & wise mē of the world, called *sonnes* in cōparison in with their peoples, before called *daughters*, *v*, 2. So in *Rev*. 1, 5. Christ is the *Prince of the kings of the earth*; in Ez. 31, 3, 6. the king of Assyria is likened *to a Cedar in Lebanon*; under whose *shadow dwelt all great nations*. in *Dan*, 4. 20 21, 22, Nebuchadneza r is likened to a tre strōg & high, ūder which the beasts of the field dwelt &c. & Iosias King of Iudah, vnder whose shadow the Iewes hoped to liue, *Lam*, 4, 20 and others.

in his shadow) that is in his protection, & defense, The tree shadoweth frō the heat of the Sun; & Christ frō the heat of the wrath of God, & frō the persecutiōs of the world: as it is writtē, *There shalbe a tabernacle for a shadow in the day time frō the heat* &c, Es 4, 6, &, *thou* (Lord) *hast bē to a strength the poor, a strength to the needy in his distres; a refuge frō the storme, a shadow frō the heat: whē the blast of the terrible one is as a storm against the wal*. Esai. 25. 4. So *the shadow of Æg ypt*. *Esa* 30, 2, *shadow of Heshbon*, Ier 48, 45, signify the defense wherin mē trusted, which the faithful repose in God & Christ alone, as in *Psal*. 3. 8. 5 . 2, & 17. 8, 63, 8, & 90, 1, And they that trust in him shalbe safe frō evill, as *Iehovah is thy shadow vpon thy right hanh, Iehovah will keep thee from al evil* Psa. 121, 5, 6, 7.

I *desired & sate*) or, I *much desired that I might sit*. The forme of the Hebrew word increaseth the signification, as noting *a continuall and fervent desire*, of that which is plesing delighful or profitable: & by *sitting* is meāt abiding & resting, as in, Ps 91. 1. the church therfore being by sin, under wrath

veiled by the *Law*; and being maligned by the world, *as a lilie among thornes*; acknowledgeth her faith, hope, loue, and delight to be in Christ Iesus, *who hath delivered vs from the wrath to come*, 1 *The.* 1; 10, through whome *we haue peace with* God. *Rom.* 5. 1; & peace in him, though in the world we haue tribulation, *Ioh.* 16. 33.

his fruit] an other benefit which the Church reapeth by Christ, that she is not onely delivered from evill, but made partaker of his goodnesse, in that the workes of his Prophesie, Priesthood and kingdom, his death, resurrection, and al fruits of them are communicated unto her by the Gospell which she feedeth vpon by faith, to the refreshing and life of her soule. *Fruits* signifie graces and good works, which are to to the benefit of our selues and others, *Mat* 3. 8 10 *Gal.* 5. 22. &c. and is also applyed to the doctrine of the Gospell, *Ioh.* 15. 16. and signifieth a comfortable reward, *Psal* 58. 12. *Prov.* 27. 18; The Hebrewes referre these things to the Law, which should better be applied to the Gospel; for the Chaldee paraphrast here saith, *As the Pome citron tree is faire and commendable, among the vnfruitfull trees and all the world knoweth it; so the Lord of the world was faire and commendable among the Angels, when he was revealed vpon mount Sinai, at that time I desired to sit in the shadow of his Divine-Majesty, and the words of his law were sweet to my palate and the reward of his preceps is reserued for me in the world that is to come.*

Vers 4, *the house of wine*] that is, either *the wine celler*, the place where wine is kept, or rather the banquetting house, where wine is drunke. For *cellars* are called the *treasuries* or *store houses of wine*, in 1 *Chr.* 27. 27. Wine besides that it slaketh thirst, cheareth also the heart of man, *Psalm.* 104 15. it causeth him to forget sorrow and miserie, *Prou.* 31. 6. 7. comforteth the sick, by cherishing and augmenting the vital spirits, by this the church signifieth encrease of grace from Christ, as the fruit of the vine excelleth the fruit of the apple-tree, and is more comfortable unto the heart. And as her troubles and tentations were increased, so was his grace toward her for spirituall consolations; *for as the sufferings of Christ abound in vs, so our consolation aboundeth by Christ*: 2 *Cor.* 1. 4. This *house of wine*, is like that in *Prov.* 9, 1; where *wisedome building her house* &c. inviteth the simple to come and eate of her bread, and drinke of the *wine* which she hath mingled Of the Hebrewes, Iarchi expoundeth this wine house to be the *Tabernacle of the congregation, where the interpretation and explination of the Law is given*: answerable to which now, is the assembly of the Saints; though it may be vnderstood of Gods booke or Scripture, the true wineceller that affordeth spirituall comforts.

his banner] or, *his standard*, a flag or ensigne spred abroad; a warlike signe, as in *ch.* 6. 4. 10. the Church is said to be terrible *as* an army with *banners*. And the banner lifted up, is a signe of fighting with joy and victory; as in Psal .20. 6, *We will shout joyfully in thy salvation, and the name of our God, wee will set up the banner*. So Christs *banner ouer* her, signified his defense and the victory which he giveth her over all her enemies, Sin, Satan, and the world. also the signe; that as all souldiers doe camp under their own standers, *Num.* 2. 2, so she under the Gospel, the ensigne of Christ loue towards her.

loue) that wherewith Christ hath loued us, 1 *Ioh* 4. 10, wherefore some reade it thus, *his standerd* was *loue towards me*. By loue, the Church is redeemed, *Ephes* 5. 25. by it, *euerlasting consolation* is given us, and *good hope through grace* 2 *Thess.* 2. 10 *And hope maketh not ashamed because the loue of God is shed abroad in our hearts by the holy ghost which is giuen unto us*: *Rom.* 5 5

Vers. 5. *Stay*) or, *Susteyne, Strengthen, Vphold ye me*. The Church in her soul sicknesse speaketh to her friends (the Ministers of Christ,

of Christ, and other Christians) that they, with the comfortable doctrines and promises of the Gospell applyed unto her conscience, would *stay* and *uphold* her ready to fall as into a swown, through trouble of minde, because of her own infirmities, and want of feeling of Christs grace, and blessing. Thus in figure, when Isaak had blessed Iakob, he saith. *with corne and wine I haue susteyned him*, Gen.27.37. Spiritually we are susteyned and strengthned by the words and promises of Christ, which comfort the heart, quickē the spirit, & strengthen faith when it is weake; as it is said, *Be ye also patient, stablish* (or *strengthen*) *your hearts; for the comming of the Lord draweth nigh*; Iam 5.8, and, *I long to see you, that I may impart unto you some spirituall gift, to the end you may be established* Rom. 1.11. An example may be seen in Iudah. when Ezekias spake vnto their heart, and said, *Be strong and couragious &c. for there be moe with us then with him: with him is an arme of flesh, but with us is Iehovah our God to helpe us, and to fight our battels. And the people stayed* (or *rested*) *themselues vpon the words of Ezekias king of Iudah*, 2 Chron, 32.6.7.8. Likewise in the Apostles, who preaching the Gospell, confirmed or (stablished) the soules of the disciples, *Act*, 14.21, 2, and 23,23.

with flagons] to weet, of *wine*, which at banquets was wont to be distributed by flagons. When David had brought the Arke of God into his place, and had offered Burnt-offerings and Peace offerings and blessed the people; *he dealt to every one of Israel, both man and woman, to every one a loafe of bread, and a good peece of flesh & a flagon*, 1 Chron, 26.1.2.3. meaning a *flagon* (or *pot*) *of wine*; as *flagons of grapes* (that is, of wine made of grapes) are mentioned in *Hos*.3.1. So here, with flagons of the wine grace and consolation, which Gods people haue distributed among them in the spiritual banquet of the Gospel, doth the Church desire to be susteyned. *Flagons* are named for the wine in them: as the *cup* for the wine therein, *Luk* 22.20. The Hebrews after their wonted manner apply this to the doctrine of the Law; as the Chaldee paraphrast here saith, *Receaue ye* (o Moses and Aaron) *he voyce of the word of the Lord, out of the midst of the fire, and bring me into the house of doctrine, and susteyne me with the words of the Law, wherewith the world is delighted.* But it is the Law which causeth sickness of the soule, as the Apostle sheweth in *Rom.*7. and the Gospell of Christ healeth it, *Luk.*4.18.

strow me a bed] or, *spread me, make me a couch, boulster me vp.* The originall *Raphad*, signifieth properly spread abroad as a bed to lie on, *Iob.*17.13. and so it is translated by the Greek *Stoibasate*, which is, to strow a bed, as they were wōt with hearbes or to stuffe and boulster vp. Thus it is of like meaning with the former word for they vsed beds and couches at banquets, *Amos.*6.4, *Esth.*1.5.6. or it further signifieth her falling down as into a a swown, & as one not able to stand, is to lye down on her couch, which she desireth may be made and boulstered *with the apples*, the comfortable doctrines and fruits of Christ torementioned in *v.*2. which the Chaldee explaineth, *the interpretation of the holy words, which are sweet like the apples of the garden of Eden.*

sick of loue] in languishing with desire to injoy the comforts of my beloued. The Greek translateth it *wounded of loue.* The originall word signifieth also weakenesse, as in *Iudg.*16.7,11. This speech implyeth a want of feeling and injoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, I *adiure you, ô daughters of Ierusalem, if yee finde my beloued, that ye tell him that I am sick of loue*, *Song* 5.8. And that such is the Churches estate sometimes, appeareth by *Song.* 3.1.2. &c, 5, 6, And as loue is one of the strongest affections, *Song.*8.6,7. so the sickenesse which commeth of it, doth sore afflict and weaken

the persõ;as may be seẽ in that evil exãple of Ammon sick of loue for his sister Tamar, 2 *Sam*, 13 1. 2,4. This sickneſſe ariseth in the heart, by feeling the wrath of God due to us for sinne, and curse of his Law, *Psal*, 90.8. & 38 3.5.7. *Dan*, 9. 11. *Rom*. 7. 24, (wherevpon it is said, *the inhabitants shal not say I am sick, the people that dwell therein shal be forgiuen their iniquity*, *Esai*, 33. 24.) and afflictions laid vpon us for our humiliation *Mic*, 6, 13, *Iob*, 7. 18, & 9, 15, 1, & 10, 6, *Lam*, 1 7, 18. *Amos*. 6, 6, in which Christ sometimes, as it were hideth himselfe from us, *Iob*. 13.2, *Psa*. 77, 6, 6, 7, 8. & 80 3. 7, 19. The church feeling & acknowledging her self *sick*, seeketh for the Phisition, and is in the way to health : for *they that are whole need not a Phisitian, but they that are sick*, *Mat*, 9, 12. And such as feel not their death in sinne, wil not come vnto Christ, that they may haue life, *Ioh*, 5, 40 who healeth all our sickneſſes, *Psal*, 103, 3, as he himselfe was *a man of sorrowes, and acquainted with sickneſſes*, *Gal*, 53, 3.

Verse. 6. *His left hand*) understand, *is under my head*, or prayerwise, *let it be under mine head*, The Church by faith beholdeth the helpe of Christ himselfe in the ministerie of his word, and spirit susteyning her outwardly and inwardly, as with the left and right hand, vpholding her head, folding about and comforting her heart, as a loving husband doth his wife in her sorrow and sickneſſe: as the Apostle saith the Lord doth *nourish and cherish* his Church, *Eph*, 5, 29. The like speach is repeated in Song 8, 3.

under my head) as a pillow to rest vpon. By sinnes and afflictions. *the whole head is sick, and the whole heart faint*, *Esai*. 1, 5. By the righteousneſſe of Christ, and consolations of his Spirit, our sinnes are forgiuen & our consciences comforted 1 *Ioh*, 2, 12, & 3, 24, *Rom*, 14, 17. This grace is felt, when by the ministration of the Word, the *flagons* and *apples* forementioned (in *v*, 5) are applyed to the repentant beleeving sinner : who saith, when his flesh and his heart is consumed and faileth; *The Rock of my heart and my portion*, is *God for ever*. Psalm. 73. 26.

his right hand) which teacheth him fearfull things *Psal*. 45. 5. so both his hands, euen all that Christ is, his Godhead and Mãhood, his life, death, resurrection, ascension his weakneſſe, power and glorie, are imployed for the comfort and saluation of his church.

doth imbrace me] or, *let imbrace me*; or *will imbrace me*; it is a speech of (faith or of prayer) as in *Chap*. 1. 2. *Let him kisse me* concerning the fruition of Christs loue and graces. For to *imbrace* or, *fould* the armes *about* one is (as kissing) a signe of loue, *Gen*. 29 13, & 8. 10. In this sense we are counselled to *imbrace* the wisedome of God, *Prov*, 4. 7, 8. This commendeth the loue of Christ, that leaueth not his Church in her sickneſſe, sinnes and infirmities, but cometh to her comforteth and susteyneth her with his own hands, in manifestation of all loue compassion and kindues : and joyeth in her as *the bridegroome rejoyceth over the bride*, *Esa*. 62. 5. and keepeth her safe from evill. It setteth forth also the Churches faith and thankfulneſſe, which seeth Christ present in his doctrine and ordinances, and his ministery, as if he were crucified before her. *Gal*. 3, 1, and reioyceth before others for his loue and helpe. 2 *Cor*. 1, 3, 4, 5. &c.

Verse, 7. I *adiure you*) that is, *I earnestly charge you* with an oath. for which if you break it you shalbe guilty of punishment This seemeth to be the speech of the church here, as it is also after in *ch*: 3, 5, & *ch*, 8. 4. to the daughters of Ierusalem, her frieds of whom see *ch*, 1, 5. An adjuration, and curse. are much of like nature, and one is sometime is put for another see *Gen*, 24, 8. 41. *Ios*. 6. 26. 1 *Sam*. 14. 24, 27. 28. So it sheweth the weightineſſe of this speech.

by the Roes) here may be vnderstood, *that are by the Roes* : yee which feed your flocks abroad in the fields, where the Roes and Hindes run : or, abide *with the*

Roes

Roes, or with the Hindes of the field Some take it as if the oath were by them; which cannot be but unproper and figuratiue, seeing oathes and adjurations are by the name of God onely: *Deut* 6.13. *Gen.* 24. 3. The *Roes* and *Hindes* are wilde beasts of the field, and haue the notation of their names, of *armies* and *powers*: and by wil beasts, the nations of the world are often signified, which were not of the Lords fold among his sheep; so that the daughters of Ierusalem (Gods elect) being with and among them, are chargd (and it may be figuratiuely by thē, as the instruments by whom God would punish them if the kept not this charge) to beware that they troubled not her Loue. Moreover the *Roe* and the *Hinde* are set forth in Scripture for examples of swiftnesse of foot, as in 2 *Sam.* 1. 18. & 2. 34, which being refered to the punishment for breaking this adjuration, may signifie the swiftnesse of Gods judgement on them that shall so doe. These creatures are also mentioned when speech is of loue between man and and wife: as in *Pro.* 5. 19 Let her be *as the louing hind and the pleasant Roe* &c: that as the males and females of these beast, doe dearly loue one another, so is the unfeigned loue between man and wife, and between Christ and his Church: And hereunto this speech may haue respect: the rather for that after in v. 9 likeneth Christ to a *Roe or young Hart*. And as the heavens, earth, stones &c. are called to witnesse, against men if they sin, *Deut.* 30: 19 *Ios* 24. 27 so the Roes and Hindes shall rise vp and condemn such as break their faith and loue vnto Christ.

if ye stirre, and if ye stirre vp] or, *if ye awake and if ye wake vp*: they are both words of one signification, saue that they differ in forme, and being both referred to the *loue* after mentioned, they meane a stirring vp or disquieting much or little. But the former may haue reference to the daughters of Ierusalem, that they themselues stir not, in this peace and quietnesse of Christ and his Church: the latter. *if ye stirre vp*, is referred to the loue, that it be not disquieted. And the word, *If*, used in oathes & adjurations, is a prohibition vpon penalty, *see that yee stir not*: as in *Gen.* 2 , 12. *sweare vnto me here by God, if thou shalt lye vnto me*: that is, that thou wilt not lye: and in *Mark*, 8. 12, *if a signe be giuen*; which is explained in *Math* 16.4, *a sign shall not be giuen*. *Stirring* is opposed vnto quietnesse or sitting still, and vnto sleep and rest, *Psal* 80.3.& 35.23 *Dan.* 11.25. *Zac.* 2. 13. & 4 1. and the Lord is said then to stirre vp or wake, when he deliuereth his Church out of troubles, *Psal.* 78.65.66. and the Church then stirreth up the Lord, when it earnestly pr yeth for such deliverance, *Ps.* 44.24.25. The *Chaldee Paraph*: and other *Hebrews* vnderstād it so here; but apply it to the deliuerance of *Israel* out of Ægypt, which might not be vntill the time appointed of God: and if we take it in this sence, the daughters of *Ierusalem* are charged to suffer affliction, for and with Christ, in faith and patience, unto the comming of the *Lord*, *Iam.* 5. 7, 1 *Pet.* 5, 6.7, and not to prouoke him by murmuring, or otherwise, through fear & vnbeleefe: a figure whereof may be seen in Christ, sleeping in the storme, and the disciples waking him; *Mar.* 4. 37, 40. But it may be applyed unto the stirring and provoking of Christ by sinne, for which he often departeth from his people. and chasteneth their transgressions; *Exod.* 23. 20, 21. *Esai* 59. 2. & 63. 10. that they should by no means grieve the Holy Spirit of God, *Eph.* 4 30

the loue] understand, *my loue*, meaning Christ her be loved; who is called *Loue*, for excellencie sake (as in *Song.* 1.4, *righteousnesses* were righteous persons:) because *God is loue* 1 *Ioh.* 4 8, most worthy to be loved, & loving his most dearly, So *loues* for *lovers* in *Hos* 8 9. Afterward the *Spouse* her self is called by this name *Loue*, in *Son*, 7 6.

untill it please] or, *vntill he please*, speaking

of Christ: and being vnderstood of stirring or provoking him by sin, it meaneth never; for so the word *untill*, often signifieth; as Michal had no childe *vntill the day of her death*, 2 Sam. 6.23. that it, she never had any, and this iniquity shal not be purged from you, *till, ye dye*, Esai. 22.14, and, I will not leaue thee, *untill I haue done, that which I haue spoken vnto thee*. Gen. 28.25, and sundry the like.

V 8. *The voyce*] Here the Spouse breaketh out and rejoyceth to heare the Bridegrooms voice; and signifieth to her frieds, the comforts that she had hereby as it was her soules sicknes, & grief. when he withdrew himself and kept silence. By *the voyce* is mēt the word of his grace, the preaching of the Gospel: which he knowerh to be his and receiueth with joy, as Christs sheep are said to hear and to know the voyce of the shepheard & not a strangers, Ioh. 10, 3.4. &c. In this sense, he said before Pilate, *Every one that is of the truth, heareth my voice*, Ioh. 18.37. and they knew not the *voices of the Prophets*. Act. 13,27, that is, their doctrines and *to day if ye heare his voice*, harden not your hearts &c. Heb. 3.7. This voice is heard before his comming, to prepare the hearers to receiue him: as Iohn the Baptist (who prepared the way before Christ) is called the *Voyce of a Cryer* &c. Mar. 1, 2, 3.

behold he commeth] A further degree of grace from him, & comfort in her, that she not onely heareth his voyce, but seeth him comming to saue her, as is promised in Esai. 35.4. By the preaching of the Gospell, received with faith, Christ himselfe commeth, and is present with his people Ioh. 13.20, Gal. 3,1. And as the Church was *sick of loue*, v, 5, so Christ here answereth to her desire, fulfilling that which he promised, *If a man loue me, he will keep my words, and my father will loue him, and we will come vnto him, and make our abode with him*. Ioh. 14.23.

leaping] a similitude taken from the *Roes* and *Harts*, (wherevnto Christ is likened in v, 9,) which are swift in running, & skip vpon mounts, hilles and rocks: as in Esai. 35.6. *the lame man shall leap as an Hart*. Hereby therefore Christs speed and readinesse to help is signified.

vpon the mountaines] that is openly and apparantly to the eye of faith; in Nahum. 1.15, *Behold vpon the mountaines, the feet of him that bringeth good tidings*, &c. Spiritually by the *mountaines* and *hilles*, may be meant the Kingdomes and Nations of the world, subdued vnto Christ by the preaching of th Gospell, Reu. 11.15 Or, it may be translated, *over the mountains*, and *over the hilles*; passing over all impedimēts which might seeme to hinder him, as the sinnes of his people, the opposition of the world, and the like. So the adversaries of the Church are likened to a mountain, in Zach. 4.7 *Who art thou o great mountaine? before Zerubbabel* thou shalt become a plain. And, by the preaching of the Gospell, *every mountaine & hill shalbe made low*, Esai, 40.4. See also Esai, 41,5. & 41.15. Habab, 3,6.

Vers. 9 *Like a Roe*] for swiftnesse, 2 Sam. 2.18. and for pleasantnesse, Prov, 5,19; The same is meant by the next similitude of the Fawne or yong Hart; 2 Sam. 22.34 Prov. 5.19.

fawne of the Hindes] or, *of the Harts* (for the originall word implyeth both males and females,) and she speaketh in the plurall number, either because the Fawn is ingendred of both male and female, which delight each in other; or for excellencie, as Sol. Iarchi expoundeth it *the Fawne of a choice Hinde* (or *Hart*.) Here The Church sheweth the readinesse of Christ to helpe her; as in v, 8. she saw him come leaping and shipping, so by these two creatures, most swift of foot, she signifieth the speed he maketh, as in Chap. 8 14, and the mutuall loue and delight between them, according to Prov, 5.19.

behinde our wall] This signifieth a more neere communion with Christ, then when he was farther off leaping on the mountaines

taines, and yet not so neere, but there was still a wall betweē her and him which parted thē: so the degrees of grace are meant, whereby Christ manifesteth his loue to his Church, not wholly at once, but as he seeth be to good for us; that by beholding and delighting in his goodnesse, we may be drawne to follow him, calling vs after him v. 10. His *standing behind our wall.* if it be referred to Christ himselfe, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in *Iob*, 4. 19,) and in our flesh, appeared, preached, suffered &c. to draw vs after him into the Kingdome of his father; as *Ioh.* 1. 14. *the word was made flesh, and dwelt amongst us, and wee beheld his glory, the glory as of the onely begotte of the Father, full of grace and truth.* If it be referred to the wal, which God hath made for his Church, it may meane his holy ordinances, (which in the time of the Law, were *a middle wall of partition*, as Paul nameth them, *Ephes*, 2, 14.) behind which Christ standeth, speaketh, and sheweth himselfe though more obscurely: But we may best apply it to our own wall, meaning of the heart, (as the Prophet speaketh of *the walls of* his *heart*, Ier. 4. 19, which the Greek ther translateth *the senses of* his *heart*,) and it agreeth with that saying, *Behold I stand at the doore and knock* &c, *Rev.* 3, 20. For the naturall senses and vnderstanding of our hearts, are as a wall to hinder vs from Christ, till they be pulled down, and reformed according to the knowledge of God. And so it is prophesied of Christ, that hee should *vnwall* (or cast down the walls of) *all the sonnes of Seth*, *Num*, 24. 17, that is, (as the Apostle openeth,) should by the preaching of the Gospell, pull downe *strong holds*, cast down *imaginations*: *and every high thing that exalteth it selfe against the knowledge of God*; and bring into captivity *every thought, to the obedience of Christ*: 2 *Cor.* 10. 4 5.

looking through) or, *looking (in, at the windowes*: this word, used onely here, and in *Psal*, 33. 13, & *Esai.* 14; 16, signifieth a *looking* narrowly, and an intentiue observation of that which is done or suffered by others: So it nooteth Christs providence and care of his Church and all her wayes; to see how she would accept of him and his word,

flourishing) or, *blossoming*, that is, shewing himselfe as a floure, sweet, pleasant, amiable; to teach, that Christ commeth not vnto his, without a profit and comfort to their soules. For as he is all gracious: so he proffereth grace to his Church. The Greek translateth it *looking in*; agreable to the former word.

latteſſes) a word not elsewhere vsed in the Hebrew; but the Chaldee useth it for *windowes*, as in *Ios* 2 21. And as *windowes* and *latteſſes* doe both serue to let in light into the house: so (according to the former interpretation) they may here be applyed to Christ. through whom grace shined in his humane nature; or to his ordinances, through which the light of grace shineth vnto vs, as by his Word, Seales of the Couenant &c: or to the hearts of his people, into which he conveieth heavenly light But his looking into his spouse through these, betokeneth also his secret observation of her, and all her doings: for things which one doth secretly vnespied, are said to be by looking out at the window; as in *Prov*, 7, 6. &c. *Gen.* 26. 8. And as for her, she seeth him not plainely, but as through windowes and latteſſes. for in this life we know but in part, and *now wee see through a glasse darkely*; 1 *Cor*, 13, 12. The Chaldee referreth this speach to Gods respect of his people, when they kept the Passeover in Ægypt, *Exod.* 12. which was a figure of *Christ our passeover sacrificed for vs.* 1 *Cor*, 5 7.

Vers. 10 *answered*) or, *spake*. She telleth here the end and fruit of Christs swife comming, to call her by his Word and Spirit, from her present estate and

place of affliction, vnto a better; or from that slouth or security wherein he lay, to follow him in the faith and loue of his Gospell: for when we with open face, behold as in a glasse the glory of the Lord, we haue also this grace added that, *we are changed into the same image from glory to glory, euen as by the spirit of the Lord*: 2 Cor. 3. 18.

Rise vp thou] or, *Rise vp for thy selfe*, and for thy good: so after, *Come away for thy selfe*. Sitting or lying still, sitteth not with a Christian in this life, who is called to run the way of Gods commandements, Psalm. 119. 32 and to follow the Lamb whithersoeuer he goeth *Rev.* 14. 4. By our own default and negligence, we want the comforts of Christ and his communion: but this our sinne is reproued and made manifest by the light *Wherefore he saith, Awake thou that sleepest, and arise from the dead*; & *Christ shall giue thee light. Eph.* 5. 13. 14 Hereunto Christ calleth vs, with words of loue and kindenesse

come thou away] or, *goe thou*, or, *get thee away*. Such words God vsed to Abraham when he called him out of his Countrye *Gen.* 12.

Verse. 11. *Winter*] a time of cold, hardnesse, storme and tempest; wherein flowres and fruits are consumed; travel is difficult for then God *casteth forth his yce like morsels: who can stand before his cold? Psal.* 147. 17. Therefore Christ saith, *Pray that your flight be not in the winter, Mat.* 24. 20.

raine is ouer] or *is changed*, that is, passit away, and faire wether is come in the place Raine in winter is an hinderance of travell or going abroad, as appeareth also by Ezr. 10. 9. 13. These things may be applied to outward troubles and grievances in this life by the malice of the world: as when Israel was in the bondage of Ægypt, and of Babylon; and after were released: likewise to the spirituall winter, rayne and rage of Antichrist, after which the graces and fruits of the gospell began to flourish again. May also signify afflictions of soule wherein feares and sorrowes are stirred vp like tempests; by the wrath of God, caused by sinne, discovered and styrred vp by the Law *Rom.* 3. 20 and 4. 15. and 7. 8. 23. 24 All which by Christ comming are done away, *Rom.* 7. 24. For that man is, *a hiding place from the wind and a couert from the tempest, Esai* 32. 2. and through him we *being iustified by faith, haue peace with God, Rom.* 5. 1. and his Tabernacle is *for a place of refuge, and for a couert from storme and from rayne; Esai.* 4. 6. the same thing is elsewhere signified by the scorching heat of the summer, *Rev* 7. 16. 17.

Ver. 12 *the flowers*] or, *The flourishing things* (*the flourings*) *appear*. A description of a pleasant and fruitfull Spring, after a dolefull winter: signifying Christs gracious comfortable gifts for the delight and benefit of his church, after the removal of the former evils. These *flowres* may be vnderstood, both of the Saincts themselues which now began to hold vp their heades, and of the graces of the spirit wherewith they are adorned, for their mutuall comfort: whiles the joyfull tidings of the gospell are discovered vnto the consciences of afflicted sinners, to assure them of the favour of God.

Thus vnto Pharaohs butler in prison, was signified his restoring to his former good estate, by a dream of vine branches that budded, blossomed, and brought forth grapes; *Gen.* 40. 9. 10. 11. And when God promiseth grace to his people, he saith, *Israel (should blossome, and bud, and fill the face of the world with fruit, Esa.* 27. 6. and *they of the city shall flourish like grasse of the earth, Psal.* 72. 16.

the earth] which being naturally dry & barren, (and cursed for mans sinne, Gen. 3.) is by the blessing of God, and by meanes of the raine and deaw of heauen, made fruitfull: and this is applyed vnto our full barren nature, made fruitfull by the blessing of the Gospell of Christ, *Heb.* 6. 7. 8. 9. &c

8.9. So God promising to heale the backsliding of his people, and to love them freely, after his anger is turned away saith, *I will be as the deaw unto Israel, he shal grow as the Lilie, and cast forth his roots as Lebanon; his branches shal spread, and his beauty as the Olive tree &c: Hos* 14 4 5 6. The Chald: paraphraſt applieth theſe *flowers* to *Moſes and Aaron which were like unto Palm tree branches, & appeared to doe miracles in the lād of Ægipt. singing*) to weet *of birds*, as after in ſpecial, he naameth the *Turtle dove*. This is both a ſigne and an effect of the Spring time, which cheareth all creatures, and caſeth them in their kind, to ſing praiſes unto God: and theſe birds and turtles, ſignifie the Saincts, who feling the comforts of Gods word & ſpirit, doe ſing his praiſe; and with pſalms & hymns & ſpiritual ſongs, doe ſing and make melodie in their heart to the Lord *Eph.* 5 16 As it is written, *They ſhal lift up their voice, they ſhal ſing for the majeſtie of the Lord &c From the utmoſt part of the earth, haue we heard ſongs. Glory to the righteous: Eſa.* 24 14 16.

of the turtle] The Church it ſelf, is ſometime meant by the *Turtle*. *Pſal* 74. 16 & the *Dove, Song* 2 14, & 5. 2, ſometims the holy Ghoſt with his graces, reſembled by a dove, as at our Lords baptiſme, *Mat.* 3. 16, and thus the Chaldee expounneth it here, *the voice of the holy Ghoſt*, So it ſignifieth the voice of the ſpirit, in the people of Chriſt, mutually comforting one another, and joyntly praiſing God, with and for his graces. The Turtle dove caſting her fethers, is ſaid to hide her ſelfe in winter in holes of trees, her voice therfore being now heard, ſignifieth that Summer was come

Verſ. 13 *her green figs*) or, *her unripe figgs*; ſuch as the figtree thruſteth out in ſtead of flowers which apbeare on other trees. A ſigne not onely of the ſpring, but of a fruitful yeare Our Saviour ſaith *Learne a parable of the figtree When her branch is yet tender, and putteth forth leaves, yee know that ſommer is nigh Mat.* 24. 32 And the bleſſing of God upon his Church, is here by ſignified: as on the contrary, when he threatneth to conſume the ſame he ſaith; there ſhalbe *no grapes on the vine, nor figs on the figtree*, &c. *Ier.* 8. 13.

tender-grape] or, *yong ſmal grape*, called in Hebr. *Smadar*, a word vſed onely in this Song, here, and in v. 15. & c. 7. v. 11. By this varietie of fruits, is figured the varietie of graces and good works, and ſweet odour of them, which appear in the ſaints after they are reconciled to God by Ieſus Chriſt who is *the true, vine* the faithfull *are the branches*; who when they beare much fruit the Father is glorified, *Ioh.* 15. 1. 5. 8. The people of God themſelues are alſo likened to grapes, and figgs; as, *I found Iſrael like grapes in the wilderneſſe*; *I ſaw your fathers, as the firſt ripe in the figtree*; &c. *Hoſ.* 9. 10.

riſe vp thou) or, *riſe vp for thy ſelfe*, as in v. 10, which exhortation is here againe repeated.

Verſe. 14. *My dove*) ſo Chriſt caleth heere his Church. the dove is mournefull, ſociable, harmeleſſe, chaſt, feareful, &c as *I did mourne as a doue, Eſai.* 38. 14. and, *we mourne ſore like doves, Eſai.* 59. 11. Againe who are theſe, that flie, *as the doves to their windows* (or *lockers*) *Eſai.* 59. 11. and in *Ezek.* 7. 16 *they that eſcape of them, ſhal eſcape and ſhalbe on the mountaines, like the doves of the vallies, all of them mourning every one for his iniquitie* And in *Hoſ.* 11, 11. *they ſhall tremble as a dove, out of the land of Aſſyria*: in *Mat.* 12. 26. *be harmeleſſ as doves*. Al which properties agre with the church in this her eſtate; eſpecially fearfulneſſe and mourning for her iniquities, whereby ſhe became ſick of loue, v 5.

the clefts of the Rock) hidden there for feare of enemies; as it is written, *O yee that dwell in Moab, leaue the citie, and dwell in the Rock; and be like the doue, that maketh her neſt in the ſides of the holes mouth*; *Ier.* 48. 28. The Rock whether this dove the

church was now fled, seemeth most properly to mean faith in Christ as *Mat* 16. 18. wherein she hid herself, for seare of Gods wrath for her sinne; and yet durst not shew her selfe: or the election of God, which as a sure and rocky foundation abideth for ever. Herewith compare Exod. 32. 22. where Moses was put in a clift of the rock, and covered with Gods hand, while he passed by.

secret place] or *hiding place*: thus David often calleth God his *secret* or *hiding* place; as in P*salm*. 32. 7. *Thou art a secret place vnto me, from distresse thou wilt preserue me &c.* See also P*sal*. 61. 5. & 91. 1.

stayres) Heb. *stayre*, or *steep* place. This as the Rock afore sayd may signifie Christ; by faith in him, we ascend vnto God, by degrees, as as by the stayres: he being the Ladder, which Iakob saw in vision, vpon whome the Angels of God ascended and ascended; *Gen*. 28. 12, *Ioh*. 1. 51.

let me see thy countenance) or *cause mee to to see thy personage, thy visage, thy forme, fashion shape, sight*, or *appearance*: (see chap. 5. 15.) that is. stirre vp thy faith and hold vp thy face with comfort, come vnto mee, walke before me. and be vpright; as Gen. 17. 1: Present thy body, as a liuing sacrifice holy &c; *Rom*. 12; 1. So the Chaldee expoundeth it. *Shew mee thy countenance and thy righteous works.*

heare thy voyce) that is thy prayers, praises, songs, thanksgivings &c. Psalm. 5. 3. & 26. 7. & 28, 2, & 42, 5: call vpon me, in all thy feares and troubles as in P*sal*, 50, 15 *Call on me in the day of distresse* &c By these words, Christ both sheweth her the cause of her soules sicknes, to be her own infirmities, and negligence in prayer and other holy duties, as also comforteth her against her feares and the conscience of her infirmities The Chaldee also explaineth it. *Let me heare thy voice, for thy voice is sweet in prayer, in the house of the litle sanctuarie, and thy countenance fair, in the good work,* is *sweete*) that is, pleasing and acceptable, being uttered in faith and according to the will of God: as it is written, *Then shall the offrings of Iudah and Ierusalem bee sweet* (that is pleasing) *vnto the Lord*, Mal, 3. 4. but vnto the transgressors he saith, *your burnt offrings are not acceptable, nor your sacrifices sweet vnto me*; Ier. 6. 20.

comely) or, *to be desired, bewtifull*. as in Song. 1. 4. These praises of the church are spirituall. and according to the esteeme of God, not of men: for even Christ himselfe in respect of wordly reputation, had his visage and forme so marred; that many were astonied at him: he had no forme nor comlinesse, *Esai*. 52, 14. & 53. 2.

Vers. 15, *Take ye for vs the foxes*) It is vncertaine whether these words be spoken by Christ, or by the Church, or both: but they seeme rather to be Christs words, directed chiefly to the watchmen, and ministers of the church. By *Foxes* are meant false prophets and hereticks as in *Ezek*. 13, 4. *O Israel, thy prophets are like the Foxes in the deserts.* Such are by Christ likened to *wolues*, *Mat*. 7 15. And the Apostle to to the Elders of Ephesus giveth warning of such, *Act*. 20. 28 29. &c, and all Christians are to marke and espie such, *Rom*. 16. 17. The taking, (or *apprehending*, and *holding fast*) of these foxes, is the discovering and refuting of their errours, the judgeing, censuring and casting them out of the Church 1 *Tim* 1. 3 18. 19 20. or auoiding them, if they be none of the Churc 1 1 *Ioh*. 10. And because the vine keepers knowing the malignity of Foxes, would destroy, but by reason of their subtilty they often escape, and are not taken; therefore he saith *Take*; meaning by consequence the rooting of them out. And as the Foxe is famous for his craft and subtilty: so are false Teachers, called therefore *deceitful l workers, transforming themselues into the Apostles of Christ*. 2 *Cor*. 11 13. And not they onely, but crafty tyrants, and other like enemies, may be meant by foxes; as Christ called Herod a *Foxe Luke*. 13 32: also sins

sinnes of all sorts may by reason of their *deceitfullnesse* (Heb,3 13) be here implyed under the name of *Foxes*, whose propertie is to *haue holes* in the earth, *Matt*;8.20, as sinnes are hidden in the fraudulēt hearts of men:

the little Foxes) the lesser sort of sinnes, errours, false teachers &c even in their beginning and first bud, when they seeme to be lesse hurtfull: as is said of Babylon *Happy* shall he be *thāt taketh and dasheth thy little ones against the rock*: Psalm.137,9.

corrupt the vineyards) by devouring the grapes, the foxes corrupt, marre and destroy vines and vineyards: so sinns, sinners and heretikes, destroy the faith, doctrine and Churches, making *shipwrack* of faith, 1 Tim, 1,19, their word eateth as *doth a canker*, 2 Tim.2,19. they are *vaine talkers, and deceiuers of mindes*; *who subvert whole houses*. Tit.1,11. they *privily bring in heresies of perdition*: being *as naturall bruit beasts made to be taken and destroyed* 2 Pet,2,1 11: Of such the Lord complaineth. *Many Pastors haue corrupted my* Vineyard, Ierem, 12.10

for) Hebr. *and*; which word is often used in sted of *for*; as in Psalm. 60, 13. *Esai*, 64,5, *Gen*, 12.19.

haue *tender grapes*) or, bring forth the *tender grape*. This reason sheweth the love and care of God towards his Churches and people that are fruitfull. If they beare wilde grapes in sted of wholesome fruit, he will *take away the hedge* of his vineyard, and *it shalbe eaten vp*, *Esa*, 5,4,5. Every branch in Christ that beareth not fruit, his Father the Husbandman taketh it away: and every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit; Ioh, 15. 2, and when the fruite is yong and tender he hath care to preserue and cherish the same.

Verse. 16. *is mine*) Heere the Spouse professeth the joyfull communion between Christ and her, which she now feeleth renewed after her soule sicknesse. Christ is ours, when by faith wee apply him and all his graces his death, resurrection, ascension, intercession &c. vnto our selues, as our own. *Because we thus judge, that if one died for all, then are all dead* 2 Cor. 5.14; I *am crucified with* Christ, *Neuertheless* I *liue, yet not* I, *but* Christ *liveth in me* &c. Gal. 2,20. *And wee haue knowne and beleeved, the loue that God hath to us*; 1 Ioh. 4: 16.

And I his) by the covenant of his grace: as it is written, *I entred into covenant with thee, saith the Lord God, and thou Becameſt mine*; Ezek, 16,8. Or, as the former branch signified her faith to justification, so, this latter, her sanctification, whiles by holinesse of life, she giueth herselfe to Christ in all obedience to doe his will, Rom.6. And, *hereby we know that wee dwell in him, and hee in us, because he hath given vs of his* Spirit, 1 Ioh 4.13.

feedeth among the lilies) this signifieth the continuance and increase of grace for that faith and holinesse might be increased daily, Christ by his Spirit, and by the ministery of his word, feedeth his flock among the faire, sweete and comfortable Lilies of the Scriptures, and in the communion of Saints, which are like *Lilies among thornes*, v. 2.

Vers.17, *Vntill the day dawne*) or, *vntill the day blow*, or, *breath forth* to wit light: as appeareth by that which followeth, *the fleeing of shadowes*. Although it may haue reference to the blowing of the winde at the breake of the day. The like speech is vsed againe in *Song*.4.6.

the shadowes flie) that is, the darkenesse of the night flee: as on the contrarie, when *the day goeth away, the shadowes of the euening* are said to bee *stretched out*, *Ier*. 6.4.

turne-about] to weet, unto me, haue respect

respect vnto and care of me: it is a request of comfort from Christ, as David saith, *Thou didst much increase my greatnesse, and didst turne about and comfort me*, Psal. 71 21. The spouse here in the night and darknesse of her tribulation and tentation, desireth Christ to be ready at hand for help, by the comforts of his word and spirit. The night and shadowes thereof, doe signifie eyther the darknesse of ignorance and sinne, when the truth and way of God is not knowne *Ephes.* 5.8, 1 *Ioh* 1. 6. *Mic.* 3 6. or the time of trouble and persecution, *Lam.* 3.1'2. the *day* is the time of knowledge, holines, cõfort, peace and joy, 1 *Thess* 5 5. *Rom.* 13. 12. 14. *Est.* 8. 16. The dawning or break of this day, is the sence and feeling of inward joy and comfort by the word and Spirit: as the Apostle willeth us to take heed vnto the sure word of prophesie, as vnto a light that shineth in a darke place, *vntill the day dawn*, and the day star arise in our hearts, 2 *Pet*, 1. 19, the fleeing of the shadowes, is the removing away of blindenesse, ignorance, sinfulnesse, miserie and trouble; which God beginneth to his people in this life, and continueth till the end; when *the day of the Lord*, and *the day of Christ* shall appear, 1 *Thess.* 5. 2. 2. *Thess.* 1. 2. when there shalbe eternity of light, and ioy to the faithfull.

to a Roe) for swiftnesse to help me, and pleasantnesse to delight me: see the notes on *v.* 9.

fawn of the Hindes] or, *of the Harts*, that is, *a yong Hart*: see *v.* 9.

of Bether] or (by interpretation) *of division of partition*. this seemeth to be the place called also *Bithron*, which was on the outside of Iordan, 2 *Sam.* 2. 29. called *partion*, because it was parted by the river Iordan frõ the land of Iudea. And on those mountains (as by this scripture appeareth) Harts and Roes vsed to run, from whose the similitude is taken.

CHAPTER, III.

1 VPon my bed in the nights, I sought *him* whome my soule loveth: I
2 sought him, but I found him not.
I will rise now, and goe about in the citie in the streets, and in the broad-places, I will seek *him* whome my soul loveth: I sought him, but I found him
3 not. The watchmen that goe-bout
4 in the Citye, found me: Saw ye, *him* whome my soule loueth! It was but a little that I passed from them, but I found him whome my soule loveth, I held him, and would not let him goe, vntill I had brought him into my mothers house; and into the chamber, of her that conceived me. I adjure you,
5 o daughters of Ierusalem, by the Roes; or, by

CHAPTER, III.

1 VPon *my bed, I in the nights* him *sought* (*found him not*
Whome my soule loues; *I sought, but* 2
Now will I rise and bout the citie goe,
With in the streets, in places-broad also,
I will seek him whome I doe loue in mind:
I did him *seeke, but him I did not finde:*
The watch that 'bout the Citie *goe, found me* 3
Whom my soul loues (said I) did ye him see:
It was *but even a little that from them* 4
I passed had, vntill that I found him
Who my soul loueth: hold on him I caught,
and would not let him go, til I him brought
Into my mothers house: and into the
Chamber, of her that hath conceived me.
O daughters of Ierusalem, you by
The Roes, or by Hindes of the field, doe I 5
Adjure

or, by the Hindes of the field: if ye ſtir, and if ye ſtirre-vp the Loue, vntill it pleaſe.

6 Who is this that commeth-vp, out of the wilderneſſe, like pillars of ſmok: perfumed *with* myrrh, and frankincenſe; with all pouder of the merchant?

7 Behold, his bed which *is* Solomons three-ſcore mighty ones are about it: 8 of the mighty ones of Iſrael. They all, hold the ſword, *being* experr in war: *every*-man *hath* his ſword vpon his thigh becauſe of feare in the nights.

9 King Solomon, made himſelfe a charret, of the wood of Lebanon. He 10 made pillars thereof, *of* ſilver; the bottome thereof, *of* gold; the covering thereof, *of* purple: the midſt thereof, *being* paved *with* loue, of the daughters 11 of Ieruſalem. Goe forth, o yee daughters of Zion, and ſee King Solomon: with the crowne wherewith his mother crowned him, in the day of his eſpouſals, and in the day of the gladneſſe of his heart.

Adjure: that if yee ſtirring-doe diſeaſe,
And if the Loue yee ſtirre vp, till it pleaſe.
Who is ſhe this that maketh her egreſſe, 6
Like ſmokie pillars, from the wilderneſſe:
Perfum'd with myrrh, and frankincenſe:
with all
The merchants powder-aromaticall?
Behold his bed that which is Solomons, 7
About the ſame are threeſkore mighty-ones
Of mighty ones of Iſrael which are.
They al, doe hold the ſword, expert in warre 8
Ech man his ſword, vpō his thigh he dights,
Becauſe of fearfull-terrour in the nights.
A charret, of the wood of Lebanon: 9
Make for himſelfe did the King Solomon.
Of ſiluer, he did pillars of it frame: 10
Of gold, (he made) the bottom of the ſame:
Of purple, was the covering aboue:
The middeſt it, being pav'd with loue:
Of daughters of Ieruſalem that be.
O Zions daughters, get ye forth, and ſee 11
King Solomon: with royall-diademe,
Evē that wherwith his mother crowned him
The day wherein he his eſpouſals had,
And in the day wherin his heart was glad.

Annotations.

VPon *my bed*) The Church now ſheweth greater afflictions into which she fel, through wāt of feeling the preſēce and cōforts of Chriſt. Whiles she thought her ſelfe ſure of her Beloved, and laid her downas on the bed of eaſe ſuppoſing him to be with her, ſhe miſſeth his company: and ſeeking him by ſolitary meditatiō found not. Thus may we vnderſtand this place, comparing it with *Chap.* 5. *v*, 2, 3. &c. The bed ſometime ſignifieth tribulation, as in *Rev.* 2. 2. 2, which may alſo being implyed heere; that the Church ſought and wayted for the Lord, in the way of his iudgements, as in *Eſai*, 26. 8.

the nights), the time of ſolitary and earneſt meditation as alſo of affliction, are ſignified by the *nights*; as in *Pſal.* 63. 7. & 110. 55. & 77. 3 4. &c. So in *Eſai.* 26. 9. *With my ſoule haue I deſired thee in the night; yea, with my Spirit within me, will I ſeek thee early.*

I ſought) by prayer, ſtudie, meditation; upon repentance of ſinnes and negligences in faith of Gods promiſes &c. See *Math* 7. 7 8. *Hoſ.* 3, 5, & 5. 15, Ier. 50. 4, *Zeph.* 2. 3. *Deut.* 4. 29.

my ſoule loueth) Chriſt whom before ſhe called her *Beloued*, is here the loue of her ſoule; for by withdrawing the light of his face, and afflicting the conſcience, the loue, zeale and affections of the Chriſtian heart are kindled and increaſed. *When he ſlew them, then they ſought him and returned and ſought God earely*: &c. *Pſal.* 78. 34. 35.

I *found him not*) to weet, preſently, till afterward, *v* 4. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance, to ſtirr up zeale and fervencie in his childeren. *Prov.* 1. 24. 28, *Ma.* 3. 4, *Ier* 11. 10. 11.

Verſ. 2. *I will riſe now*] or, *Let me riſe now*. This ſignifieth a ſtiring up of grace in her, an increaſe of faith, loue, zeale and fervency in ſpirit: *Neh.* 2. 12. 18, *Lam.* 2. 16 *Pſal.* 57. 9. Thus afflictions are profitable that we may learne Gods ſtatutes, *Pſal* 119. 71.

goe about in the Citie) a ſigne of earneſt deſire to obtayne that which one ſeeketh, whether it be for evill, as in *Pſal.* 55. 11, & 56. 7. 15, or for good. as in this place. See alſo *Eſai.* 23 16 By *the Citie*, underſtand Ieruſalem the holy citie, where Chriſt dwelt among men, and had ſeated his Temple, and the practiſe of his ordinances, whither al Iſrael repaired thriſe in every year; which was a figure of the Church *Eccleſ.* 10. 15, *Eſai.* 26. 1. So amongſt the people of God, in his word and ordinances, ſhe ſought Chriſt for the comfort of her ſoule.

ſtreets and broad places) or, *narrow ſtreets* and *broad ſtreets*, for both words are uſed for *ſtreets* of a citie and the latter for ſuch broad places as oftentimes people met together in, as in 2 *Chron* 32. 6, *Nehem.* 8. 1. 3. 16; *Iob* 29. 7. So this noteth an inquiſite ſearch, as in an other caſe it is ſaid, *Runne yee to and fro through the ſtreets of Ieruſalem, and ſee now and know, and ſeeke in the broad place therof. if yee can finde a man, if there be any that executeth judgement* &c. *Ier.* 5 1. And ſhe therfore ſeeketh him in the ſtreets, becauſe there *wiſedome uttereth her voice*, *Pro.* 1. 20. 21, there Chriſt teacheth, *Luke* 13. 29, yet now in them ſhe cannot finde him.

Verſ. 3. *The watchmen*) or *The Keepers*, *Wardens*. Theſe ſignify the officers or miniſters of the Church and Citie of God: for the Prieſts and Levites kept of old the watch or charge of the Lord, *Numb.* 3. 7. 8. So in *Eſai.* 62. 6, it is ſaid, I *haue ſet watchmen vpon thy walls, ō Ieruſalem, which ſhall never hold their peace, day nor night*, &c

found mee) It is not ſaid ſhe ſought them, but they found her; which phraſe ſignifieth diligence rather on their part, and a thing unlooked for on her. So God is ſaid to finde his people in the wilderneſſe, *Deut* 32. 10, and afflictions doe finde men, as *Pſal.* 116. 3, & 18. And this accordeth with the Watch mens dutie, to finde out ſuch as wander about the citie in the nights. After ſhe ſpeaketh of the of the like and more, that the Watch men found her, and ſmote her &c. *Song* 5. 7.

Saw yee him) Shee inquireth of them for Chriſt, but here is no mention of any thing they ſaid to her before; not of any anſwere they gaue to her demand after: It is probable by this their ſilence, and her words following, that they told her no tidings of her beloued. Whether the fault were in them, that the were ſuch as are ſpoken of in *Eſai* 56. 10 *blind watch men*, and *dumb dogges* that could not barke: or in her ſelfe, that could not by the doctrine of the Miniſters apprehend and apply Chriſt unto her conſcience and comfort.

Verſ. 4. *but a little*) or, *a very little* meaning either time, or diſtance of place.

Paſſed from them) ſo ſhe ſtayed not with them, becauſe her beloved was not among them: but continued ſeeking otherwhere

otherwhere. For neither the ſociety of brethren, or Church, Miniſters, can comfort the afflicted conſcience, unleſſe Chriſt himſelfe be apprehended by faith.

but I found] or, *untill* I *found*: here, after much ſeeking, without fainting or diſcouragement, when meanes faile, she findeth Chriſt to the comfort of her conſcience. Thus the promiſe is fulfilled. *Seeke and ye ſhall finde, Mat.7.7.*

not let him goe] or, *not leaue him*; ſhewing here Iakobs faith when he wreaſtled with the Angel, *Gen.32.26*, I *will not let thee goe, except thou bleſſe me.* This is done when the doctrines and promiſes of the Goſpell are by faith reteyned; as it is ſaid; *Take faſt hold on inſtruction, let* her *not goe, Prov.4.13.*

my mothers houſe) Hereby any chiefe Citie, Politie, or ſolemne place of aſſembly is ſignified, 2 *Sam.* 20. 19. *Eſay.* 50. 1. *Ier.*50.12, *Ezek* 19.10. The *mother* is Ieruſalem which is aboue, *the mother of us all* which is figured by Sarah the Free-woman, and ſignifieth the new Teſtament, or covenant of grace, *Gal.*4.24.--26.

The houſe and chamber wherein ſhe conceiueth us by the preaching of the Goſpell, is outwardly the Church, 1.*Tim.*3.5, inwardly the heart and conſcience where faith dwelleth, *Rom.* 10. 10. *Gal.*4.19. Thus by the Spirit, ſhee getteth vnto her ſelfe more conſtant aſſurance of her election and ſaluation by Chriſt, and by his preſence through his Word and Ordinance, her ſtate and Church politie is ſet vp and ſtabliſhed. So after in *Song.* 8.2.

Verſ. 5 *I adiure you* &c.] Shee having obtained Chriſt againe, with conſtant purpoſe of heart to retine him; reneweth her conteſtation and charge of ſanctification of life, ſuch as becommeth the Goſpell; and of patient ſuffering adverſitie for his name: that Chriſt be not provoked by ſinne to leaue his people. For, as Moſes ſaid vnto Iſrael, *If yee turne-away from after him, hee will yet againe leaue them in the wilderneſſe; and ye ſhall deſtroy all this people. Numb.*32.15. See the annotations on *Song.*2. 7 where this charge was firſt given, in theſe ſame words.

Ver. 6 *Who* is *this*] *this* woman, ſpeakeing of the Church, by the example of Iſrael, who went up from the wilderneſſe unto Canaan the promiſed inheritance; *Numb.*10.33.&c. This ſeemeth to imply a new company or ſtate of a Church riſing up in the world: or it is the ſpeech of ſtrangers admiring the glorie of the Spouſe of Chriſt: who was ſeen before of Chriſt by her *faith*, and is now beholden of others, by her *order*, (the two things moſt reſpected in the Church of God, *Coloſſ.* 2 5, (in which ſhe marcheth through the wilderneſſe of this world, towards her heavenly reſt. So when Chriſt came riding into Ieruſalem, *all the Citie* was *moued, ſaying, Who is this? Mat.*21 10.

commeth, up) or, *aſcendeth*: as the going into Ægypt, is called a deſcending, or going down, *Gen* 42.2.& 46.3 4. ſo the going out from thence, is called aſcending, or going up; *Exod* 13. 18. & 33.3? *Deut.*9. 2 3. *The way of life, is aboue to the wiſe; that he may depart from hell beneath; Prov.* 15 24

from the wilderneſſe) the wilderneſſe of the land of Ægypt was a figure of the world; as the Prophet teacheth us when he mentioneth *the wilderneſſe of peoples Ezek* 20. 35 36 So Chriſtians are *not of the world*, but he hath choſen them *out of the world. Ioh* 15 16.

pillars of ſmoke) or, *vapours of ſmoke*, as the holy ghoſt tranſlateth it in Greek, Act. 2 19 from *Ioel.* 2 30. In Hebrew it hath the name of palme trees, (ſuch as the ſtature of the church is likened unto. in *Song* 7.7.) which are upright and tall like pillarrs and ſmoky vapours mounting upright, are ſo called by ſimilitude. The Spouſe of Chriſt is here likened to *pillars of ſmoke*, becauſe her journey tended

deth right upward to heaven, moved by the fire of Gods ſpirit. And wheras in *Ioel* 2.30 and Act 2. 16. blood, and fyre, and pillars of ſmoke, are ſignes of Gods wrath againſt the contemners of his word and church; (and *ſmoke* in the ſcriptures is uſually a ſigne of anger,] here alſo the like may be implied. Againe, as ſmoke is darke and hindereth from ſeeing and the cloudy pillar was dark to the Ægiptyans Exo. 14 20: ſo is the church and glory therof obſcure unto the world, by reaſon of her afflictions in this life, which were reſembled unto Abraham by a *ſmoking oven*, Gen 15. 17. But cheifly this ſemeth to denote the ſanctification of the church, who as a ſpirituall ſacrifice, aſcendeth up to God, on the Altar Chriſt, by the fire of the ſpirit, diſſolving the earthly matter to aſhes remaining beneath, and the other unto ſmoke mounting up unto God

perfumed) or, *becenſed with Myrrh*: the church is perfumed and made of ſweete odour by Chriſt (the bagg of myrrh that lodgeth between her breſts, Song. 1. 13. whoſe death was like Myrrh, bitter in taſte, but of ſweet ſmell: with this ſhee was perfumed by knowing *him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death death*, Philip. 3.1 And with the odour of this inſence, ſhe is comforted; according to the Próverb *Ointment and perfume rejoyce the heart* Prov 27 9.

and frankincenſe] Myrrh was uſed in the holy anoynting oile; and frankincenſe in the ſweet perfume, *Exod.* 30, which perfume figured the meditation of Chriſt the Angel which offereth much incenſe with the prayers of all Saints, Reve. 8. 3 So through his death and interceſſion the Church hath her ſweete ſmell: and all her garments are Myrrh, Aloes and Caſia, Pſal. 45.

with all power) or, *aboue all pōwder*) that is powders of ſpices) *of the Merchant*. That is with all other graces that Chriſt hath beſtowed upon her by the preaching of his goſpell. Or, thoſe forenamed Myrrh and Frankincenſe which ſhe hath from Chriſt, are aboue all other graces and gifts which can bee atteyned to in this world.

of the merchant) or *of the ſpiſe merchant* as the word is engliſhed in 1 Knig. 10.15. But the Greek interpreteth it *Apothecarie*, or *Ointment maker*. Such were of the Prieſters, under the Law, which *made the ointment of the ſpices*, 1 Chron; 6. 30, and ſuch now, are the Miniſters of the Goſpell, uttering the word and graces of the Spirit.

Verſ. 7. *Behold his bed, which is Solomons*) an Hebrew manner of ſpech, explained thus in Greek. *Behold the bed of Solomon.* Some underſtand here, *his bed* like that *which* was *Solomons*: others, aboue or better thē) that *which* was *Solomons*. The Spirit here calleth unto, behold the guard which was about Solomons bed, for his ſafety and ſecurity from feare. Solomon in his name, Kingly office, wiſedome and roialtie, was a figure of Chriſt, (who is his *bed* is aboue Solomons,) Chriſts bed here ſemeth to meane the hearts of the elect (as in *Song.* 1.13, the Spouſe ſaid, he ſhould lodge betwixt her breaſts,) in whoſe hearts Chriſt dwelleth *by faith*, *Eph.* 3. 17, and there taketh his repoſe and reſt. And this habitation or lodging, was figured by the Tabernacle and Temple of Solomon, 1 *Cor* 6. 19. Therefore the Caldee, paraph. (who ſaw not Chriſt but in ſhadowes,) applyeth this *bed*, to the *Temple* which Solomon built.

60, *mightie ones*) or, 60 *valiants, ſtrong* men. Solomans bed was guarded with 60 of the Valiants, or mighty men of Iſrael. that he might be ſafe from perill. Figuring the ſafe guarding, and keeping of the hearts and mindes of Gods elect, both by theyr owne diligent watch over their hearts and wayes; (as it is written,

Aboue

Aboue all obſervation keep thy heart: for out of it are the yſſues of life, Prov. 4. 23, wherin whiles they kept ſound wiſedom and diſcretion, when they lye downe, they ſhal not be afraid; yea they lye downe and theyr ſleep is ſweet, *Prov.* 3. 21. 24 (as alſo by the ſafe keeping and protection of God, by whoſe power, the Saints are guarded (or kept) through faith unto ſalvation, 1 *Pet.* 1. 5, ſo that they are not afrayd for *the terrour of the night*, or *for the arrow that flieth by day*, *Pſal.* 91. 1 5. and the peace of God which paſſeth all underſtanding, doth keep (or guard) their hearts and mindes through Chriſt Ieſus. *Phil* 4. 7 And in ſpeciall, this is done by the Miniſters of Chriſt, that watch and wake for the ſoules of his people, *Heb* 13 17, *Act.* 10. 28,--13, as his ſeruants of old, did *ſtand in the houſe of the Lord, in the nights* *Pſal.* 134 1,

mightie ones of Iſrael) what mighty valiants were in Iſrael. appeareth by Davids worthies, which helped him in his warres; and are mentioned in 1 *Chron* 11. 10.--47 & 12. 1--38 They figured ſuch ſtrong men as haue the word of God abiding in them, and doe overcome, the wicked one; 1 *Ioh.* 2. 14.

Verſ. 8. *hold the ſword*) or, *holden (apprehended) of the ſword* that is girded therewith. *The word of God* is *the ſword of the Spirit*, *Eph* 6. 17, which men doe then hold, when they hold forth *the word of life*, *Phil.* 2. 16, and therewith reſiſt Satan and all enemies; and by faith doe ouercome; 1 *Ioh* 2. 14 & 5. 4.

expert) or *learned*, *taught* (as the Greek tranſlateth it,) being taught of God, who teacheth the hands of his people to war, 2 *Sam.* 22 35, ſo that they fight the good fight of faith, 1 *Tim.* 6. 12, and by long cuſtome are inured and skilfull in the Lords battels, and *haue their ſenſes exerciſed to diſcerne both good and evil*: *Heb.* 5. 14. Such in figure. were the ſons of Ruben, Gad, and Manaſſes, 1 *Chron.* 5 18.

his ſword on his thigh) by his ſide prepared, and ready to fight, as *Exod.* 32. 27. So unto Chriſt it is ſaid *Gird thy ſword upon they thigh. o mighty one*, *Pſal* 45. 4.

feare in the nights) or, *dread* (*terrour*) *in the nights*; the dreadful evils that are ſecret and unſeen, and every night doe endanger. For thefts, murders, treaſons, and other miſchieſes, are often done in the night; as experience, and the ſcriptures teſtifie, *Iob* 24 14, *Ier* 6. 5, *Nehem.* 6. 10 *Dan* 5. 30, 1 *Cor* 11. 23 *Mat.* 13. 25, *Prov* 7. 6 22, and ſtand ready armed; *Nehem.* 4. 12, *Mat*, 24. 43, & 16 31 4. So Chriſtians which are to wreſtle, againſt manifold tentations, and *againſt the rulers of the darkeneſſe of this world. againſt ſpirituall wickedneſſes in high places*: are willed to take unto them *the whole armour of God*,. and to *ſtand*, having their *loines girded* &c. *Eph.* 6. 12. 13. 14.

V, 9. *a charret*) The Hebrew *Apirjon* is not found but in this one place; tranſlated inthe Greek *Phoreion*, which is a thingto carry upon, as a charret, licter or the like; but after the Hebrew it hath the name of fairenes or glorioufsnes, and ſo of fruitfulneſſe Some take it be *a throne* ſome a *palace*, ſome *a bed*; Sol Iarchi expounds it *a ſecret chamber for honour*; to wit, ſuch as is made for the Bride and Bridgroome. The Chaldee expoundeth this of the Temple which Solomon made of the wood of Lebanon; but that Temple was a figure of Chriſt and of his Church to which we may better refer it. Of Chriſt, it may be meant, in reſpect of his humane nature, which was all glorious, without ſpot of ſin; which humanity he made and aſſumed to himſelfe with all the glorious graces of the ſpirit, for the ſalvation of his elect, the daughters of Ieruſalem. Of the Miniſters of Chriſt, or the Church his myſtical body) it may (as I thinke) rather here be ſpoken; which by the preaching, profeſſion & practiſe of the Goſpell carieth Chriſt as a charret, holding forth the

word

word of truth & of ſalvation; in the midſt wherof Chriſt ſitteth, teaching, governing & triumphing. So the former ſimilitude of the *Bed*, ſignifieth the more ſecret ſtate of the Church in times of danger: this of *the charret* betokeneth the more open glory of the ſame, by the publiſhing and practiſing of the Goſpell.

wood] or *trees of Lebanon*; that is of Cedar wood that grew on Lebanon; figuring the Saints likened to Cedars in Lebanon, *Pſal.* 92.12 13, of which, as of the matter, Chriſt maketh his Church, *Rom.* 1.7, 1 *Cor.* 1.2.

Verſ 10. *the pillars*) This if it bereferred to perſons, meaneth the Miniſters, who by the doctrine of the Goſpell ſuſteyned the Church: as *Iames, Cephas and Iohn ſeemed to be pillars Gal.* 2 6. If unto other things, it may be underſtood of the words of God, (1 kened unto fined ſilver in *Pſa.* 12,) with whoſe oracles, as with pillars the charret of the Church is ſuſteyned. So *Pro.* 9. Wiſedom builded her houſe, and hewed out her *ſeven pillars*. A pillar ſignifieth conſtancy and ſtability, *Rev* 3.12.

the bottome) or, *the ſeat* on which Solom on ſitteth, reſteth or lyeth in his charret ſo the Greek tranſlateth it, *Anacliton*: that which one ſitteth or lieth downe upon: This *bottom* or *ſeat* of *gold*, ſemeth to haue reference to the golden Mercie ſeat ouer the Ark in the Temple, on which God is ſaid to ſit *Pſal* 80 2. And it ſignified the covenant of grace, apprehended by faith (which is much more precious then gold that periſheth, 1 *Pet* 1.7, & the doctrine of the *Law of* faith, which are better then thouſands of gould & ſilver *Pſal* 119.72.

the covering] the top & hangings, which haue the name here of riding, becauſe it ſeemed as it were to ride upon the charret: ſo the Greek calleth it *Epibaſis*, of aſcending: It ſeemeth to ſignifie the outward converſation and cloathing of the Church, which being *purple*, is not onely a Princely colour, denoting heavenly life, but hath ſpeciall reference to the bloud and death of Chriſt, whereof the Church is made partaker, both for juſtificatiō and ſanctification. *Rev.* 1.5.6.& 7.14. *Rom.* 3 4. And ſo the hope of heavēly glory is here alſo implyed, and protection from Chriſt, till we come unto his glory.

the midſt) or, *the inmoſt thereof, being paved* with *loue*; or, he made *a pavement of loue*. This in reſpect of Chriſt, ſignifieth his inmoſt and fervent loue towards us, vpon giving his life for us, and having us as it were written in his heart: in reſpect of his people it ſignifieth the ſenſe and feeling of Chriſt love toward them, as alſo their loue unto Chriſt and one to another. So the *ſeat* the *covering* and the *pauement*, are anſwerable to thoſe three graces, *faith, hope and loue*, ſpoken of in 1 *Cor.* 13.

of the daughters of Ieruſalem) theſe are the elect of God, the children of Ieruſalem (*the mother of us all*, *Gal* .4.26, (which being loved of Chriſt, are *grauen on the palmes of* his *hands*, *Eſay*.49. 19. yea carried upon his heart, as the high Prieſt bare *the name of the children of* Iſrael, *in the Breſt plate of judgment, upon his heart Exod* 28. 26. And ſo of his Miniſters, as it is ſaid *Yee are our Epiſtels writen in our hearts*. 2 *Cor* 3.2: and *you* are *in our hearts to die and liue with* you; 2 *Cor.* 7. 3. Such therefore, as the loue of Chriſt, are the pauement of his Coach.

Verſ. 11. *daughters of Zion*) Zion was a mount in Ieruſalem, and as that was called *the holy Citie*, *Eſai.* 52. ſo Zion is called the Lords *holy mountaine*, *Ioel* 3. 17, becauſe of his Temple there. The daughters of Zion were the women dwelling herein, or belonging thereto, *Eſa.* 3.19.17 &44 But under the name *daughters*, all the inhabitants men and women are comprifed; and all Towns and Cities of Iſrael which were daughters (in Scripture phraſe) to the mother Zion: and ſo the Chaldee here expoundeth it, *Inhabitants of the Province of the line of Iſrael* This mount Sion figure the Chriſtian Church, *Heb* 12. 22 the daughters figured

red Christians, either persons or Churches, *Esa.* 49. 14, 22, which are therefore laid to be *Virgins*, and to follow the lamb Christ, who standeth upon mount *Sion* *Reu.* 14, 1 4. These are called forth by the preaching of the Gospell, to behold Christ (the true Salomon) with his crowne; So in *Psalm*, 149, 2. *Let the sonnes of Sion be glad in their King*; and in *Mat*, 21. 5. *Tell ye the daughter of Sion, behold thy King commeth* &c.

see King Solomon] the faithfull are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his Kingdome) crowned with glory and honour in his Church So unto Iohn it is said, *Come and see* Rev. 6. 1, 3 5. 7.

his mother crowned him] by the *mother* seemeth to be meant the congregation of the faithfull, (as also the Chaldee here expoundeth it, *the people of the house of Israel*;) called *his mother*, because by the doctrine of faith, they spiritually doe conceiue and bring forth Christ, *Gal.* 4. 19, and doing the will of his Father they are esteemed and beloved of him, as his *sister and mother*, *Mat.* 12. 50. The *crown* is a signe of Kingdome, Dominion, and Victorie; *Psalm.* 21, and Christ warring against his enemies, & ouercomming hath *on his head many crownes* (or *diademes*) Rev. 19. 11. 12: &c. and 6. 2. And the Kingdomes of this world, after the tyrannie of Antichrist, doe become the Kingdomes *of our Lord, and of his Christ*, Rev. 11. 15. When Christ therefore ruleth in his church by the scepter of his Word, and his people submit unto his law, and Governement, then they haue set the crown upon his head, acknowledgeing his soueraignity.

day of his espousals] when he was espoused unto his Bride the Church; this is the day of the covenant made betweene Christ and his people, *Ezek.* 16. 8; &c: as he saith to Ierusalem, I *remember thee, the kindnesse of thy youth, the loue of thine espousals. when thou wentest after me in the wildernesse* &c. *Ier.* 2. 2. For when a people are by the Gospell wonne unto the faith, and setled in the order of Christ, they are *espoused* unto him as to a *husband*, 2 *Cor.* 11. 2. And this is after called *the day of the gladnesse of his heart*, because *as the Bridegroome rejoyceth ouer the Bride*, so God rejoyceth over his people, Esai. 62. 5.

CHAP. IIII.

1 Behold, thou *art* faire, my loue, behold thou *art* faire; thine eyes (*are as*) doues, within thy locks: thy hair, *is* as a flock of goates, that appeare,
2 from mount Gilead
Thy teeth, *are* like a flock (of *sheep*) even (*shorne*) which come-vp from the washing: which all of them beare-twinnes, and none among them *is* bereaved-of-
3 the-yong. Thy lips, are like a threed of scarelet, & thy speech *is* comely: thy temples

CHAP. IIIJ.

L O E, *thou* art *fair*, ô *thou my dearest-loue* 1
Loe thou art *fair*; *thine eyes are as the doue,*
Within thy locks: as flock of goats thy hair;
That from the mount of Gilead doe appear
Thy teeth, are like a flock of sheep *that are* 2
Even shorne, *which from the washing up*
doe fare: (*ry one*
Which equall-twinnes doe bring-forth eve-
And them among bereav'd-of-yong is none.
Thy lips, are like unto a scarlet lace,
Also thy speech it is with comely grace, 3
The

temples, *are* like a peece of a pomgra-
4 nate within thy locks. Thy neck, *is* like the tower of David, builded for an armorie: a thousand bucklers hang theron; all, shields of mighty *men*.
5 Thy two breasts, are like two fawnes, twines of the Roe: which feed among the Lilies. Vntill the day dawne, and
6 the shadowes flee away; I will get me to the mountayne of myrrh, and to the
7 hill of Frankincense. Thou *art* all faire my loue; and *there is* no blemish
8 in thee. Come with me from Lebanon, my Spouse, with me from Lebanon: looke from the top of Amanah, from the top of Shenar, and Hermon from the dennes of the Lyons, from the mountaynes of the Leopards:
9 Thou hast ravished-my-heart, my sister *my* spouse: thou hast ravished-my-heart, with one of thine eyes, with one
10 chaine of thy neck: How faire are thy loues, my sister *my* spouse? how *much* better are thy loues then wine? and the savour of thine oyntments, then all spi-
11 ces. Thy lyppes, drop the hony-comb, o spouse honey and milke, *are* vnder thy tongue; and the savour of thy garments, *is* as the savour of Lebanon.
12 A garden locked, my sister *my* spouse: a spring locked, a fountaine sealed.
13 Thy plants, *are* an ortyard of Pomgranats; with fruit of precious-*things*: Cypres, with Spikenard.,
14 Spikenard, and Saffran Calamus and Cinamon, with all trees of Frankincense: Myrrh and Aloes, with all the chief spices.
15 Fountayn of gardens, well of living waters and streaming from Lebanon:

Stirre

The temples of thine head, thy locks within
Like to a peece of Pomegranates been.
Thy neck, is like vnto the terrour-hye
Of David, builded for an armorie:
A thowsand bucklers on it hanged are;
All shields of men *that mighty are in war.*
Thy two brests, are *like vnto two fawnes yõg*
Twinns of the Roe: which lilies fed among.
Vntill day dawn, & shadowes doe flee hence;
To mount of myrrh, & hill of frankincense
get me will I. My loue thou art *all faire;*
and blemish none in thee. With me repair
From Lebanon, from Lebanon with me
My spouse: from top of mount Amanah see
From Shenir, top & Hermon; frõ the dennes
Of Lions, from the Leopards mounteyns.
My sister spouse, thou hast my heart away
Even ravished: thou hast my heart (I say)
Even ravished with one of these thine eyes,
With one chaine that about thy necke im-
plies (thine!
How fayre, my sister spouse, are loues of
How are thy loues much better then is wine!
And thine ointments th' odoriferous-smel,
(The odour of) all spices doe excell.
Thy lipps, o spouse, doe drop frõ the hony-cõb:
Hony & milk, are *vnderneath thy tongue,*
And savour of the garments thee vpon,
Is as the savour of (mount) *Lebanon:*
My sister spouse, a garden close-locked:
A locked spring, a fountaine fast-sealed,
Thy plants are *of pomegranats an ortyard;*
With fruit of precious things: Cypres with
Nard.
Nard, Saffran, Calamus, and Cinamon,
The trees of Frankincense eke every one:
Myrrh Aloes; with all spices that surmount
O thou that art the gardens welling fount
The well of waters that doe lively spring
And that frõ Lebanõ the streames do bring,

Stir

Stirre-vp thou North-winde and come thou South, blow vpon my garden, that the ſpices thereof may flow out: let my beloved come into his garden, and eate the fruit of his preacious-*things*.

Stirup thou North, & come thou South wind 16
blow
Vpõ my garden, that her ſpice may flow:
Into his garden my belov'd repare,
And eat his fruit of things *that precious are,*

Annotations

THou art *faire*] As the Church before ſet forth the glory of Chriſt, by the ſimilitudes of the guard about Solomons bed, his Charret, and his Crown: ſo here Chriſt ſetteth forth the graces of his church, not by her ornaments onely (as before in chap. 1. 10,) but by the parts and features of her body. And firſt he commendeth in generall her ſpirituall beauty (which ſhe had from him, *Ezek.* 16, 14.) through her perfect conſtitution, faith and holineſſe; ſee the notes on *Song.* 1. 15.

eyes) he mentioneth ſeven particulars, the *eyes*, *hayre*, *teeth*, *lippes*, *temples*, *neck*, and *breaſts*: that as ſeuen is often the number of perfection, (Chriſt himſelfe being likened to a Lamb with *ſeuen hornes*, *and ſeuen eyes* which are *the ſeven ſpirites of God*, *Rev.* 5. 6.) ſo by theſe, the manifold graces beſtowed on the Church might be ſignified that in *every thing* ſhee is *inriched by him*, and commeth behind *in no gift*. as 1 *Cor.* 1 5. 7.

as *doves*) the word *as*, is after ſupplied, in *Song.* 5. 12. and it meaneth, *as doues eyes*, that is, faire, full, clear, chaſt; to ſee by faith him who is inviſible, *Heb.* 11. 27. and having *the eyes* of her *underſtanding inlightned*, to know what is the hope of his calling, *Epheſi.* 1. 18. ſo that ſhe lifteth not up her eyes unto idols, *Ezek.* 18. 6. but to the holy one of Iſrael, *Eſa.* 17 7. & her eyes obſerue his wayes, *Prou.* 23. 26. See the notes on *Song.* 1. 15. & 7. 4. where her eyes are like *pooles*.

within thy locks) or, *from within* (or through thy locks) which are named in the originall of *binding* or *reſtreyning*; becauſe a womans locks are modeſtly and ſeemely tied up and covered: ſo that it was a ſign of ſorrow miſerie and captivity, to haue ſuch locks uncouered, *Eſai.* 47. 2. But the Spouſe of Chriſt freed by him from Satans bondage, is decently dreſſed and covered in ſigne of her ſubjection (as 1 *Cor.* 11.) and of her chaſt affection to him. So after in *verſ.* 3. and *Song.* 6. 7.

hayre) this is the ornament and covering of the head, proceeding from moiſture and ſtrength of nature: likened here to the hayr of a flock of goates, fed in fat paſture, as on mount Gilead; whoſe hayre is long, ranke and ſmooth: figuring the thoughts, purpoſes, diviſes &c. which are ordered and compoſed aright, according unto God. (as *thoughts* on the bed, and viſions of the head are mentioned in *Dan.* 4. 5, & 7, 15, *Iob.* 4. 13.) Or, if we apply this unto perſons by *hayre* may bee meant the multitude of Beleevers, (as by *the haire*, the people of Iſrael was ſignified, *Ezek.* 5. 1. -- 2. 12.) and by the eyes, the guides of the Church, as in *Numbers.* 10. 31. *thou mayſt be to us inſted of eyes.* And thus the Chaldee Paraphraſt here, by the *eyes*, underſtandeth the *Princes* and *Wiſe men* of Iſrael; and by *the hayre* the other *people of the land.* Other Hebrewes expound *the eyes* to meane *the Prophets*, called *Seers* [1 Sam. 9 9.] and the *hayre*, the *Nazerites.* which were to let their hayre grow, *Numb.* 6. 5.

that appear] or, *that appeare ſmooth* that *gliſter*; as the hayre of fat cattel is ſmooth and ſhining. The Hebrew word *Galaſh* is not uſed but in this place, and a-

againe (in like sense) in *Song* 6. 4. The Greeke heere translateth it, *are revealed* (or *appeare*;) but there, *doe come up*.

Gilead] a mountaine which bare good pasture for cattell; as appeareth by *Num.* 32. 1, *Ier.* 22. 6, & 50. 19.

Vers. 2. *of* (sheep) *even shorne*] or, of (sheep *male even*, or *equal*, of the same size. The word *sheep* (or *ewes*) is after expressed in *Song* 6. 6, and is to be understood heere. This is the first praise of the teeth of the Church, that they are cut of equall height; not one longer then another, which would both be unseemly, and an hinderance to the well eating and chewing of her spirituall food.

from the washing] the second praise of her teeth, that they are white and clean, as washed sheep: which seemeth to respect (besides comelinesse) the purity of the spirituall meat wherewith she is fed; as it is a part of Iudahs blessing, that *his teeth* should be *white with milke*, *Gen.* 49. 12.

beare twinnes] as fruitful ewes bring forth twinnes of equall bignesse, so the teeth are set in dovble rancks, one answerable to another: which is the third property for which they are praysed.

bereaved of the yong] or, *robbed of the yong*, by miscarying, or any other accident. *Barren* is that which beareth not, *Esay* 54. 1, but the word here used, signifieth either miscaryng in the birth, or losse of that which is brought forth, by robberie, death, or the like: so this denoteth the stedfastnesse of everie tooth in his place, after it is brought forth, against the inconveniences forementioned. These *teeth* of the Church which chiefly serue to eate with, may heere meane her courage and strength against her enemies, as is prophesied of Israel, *hee shal eate up the Nations his enemies*, *Numb* 24. 8, or rather, her *judging*, discerning: esteeming and applying of the word of God and sealesof his Covenant, for the comfort and nourishing of her soule; so chewing the cudd, and feeding by faith upon the promises of God, which are often made under the similitude of eating and drinking; as in *Psal* 22. 26, *Prov.* 9. 5, *Esai* 65. 13, *Ioh* 6. 41, 50. 51. Some, referring this to persons, understand by the *teeth*, the Ministers of the word, that break and as it were chew the bread of life unto and for the people. So the Chaldee expoundeth these teeth, to bee the Priests and Levites, that did offer and eate the sacrifices in Israel.

Vers 3 *a thred*] or, *a lace*, *a line* (*and band*) *of scarlet*; that is, thin in substance, red of colour, as scarlet double dyed, which two things are the grace of the lips. Hereby the *lippes* of the Church are commended, her doctrines, reproofs, prayers, praises &c. For the lippes are the instruments wherewith words are uttered, whether in prayer, as *Zeph.* 3. 9, *Psal* 21. 2, or praise and thanks, as *Psal.* 66 3, *Heb.* 13. 15, or vowes, as *Psal* 66 13. 14, or doctrine, *Mal* 2. 6. 7, *Psal* 119. 13, or pleading, as *Iob* 13. 6, or comfort, as *Iob*. 16. 5, or any other speech. All these she uttereth not with swelling words of vanity, or taught by humane wisedome, but by the Spirit of God (who hath poured grace into her lippes,) and by faith in the bloud of Christ, wherein her doctrines, prayers, comforts are all died and coloured, 1 Cor. 2. 4. 12. 13, & 1. 17. 18. Or these things applyed to persons, signifie the administers of the word and prayer: as the Chaldee paraphrast applyeth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, *Levit.* 16. Other of the Iewes expound it of *the fingers* in Israel.

Comely gracious and *to be desired*: see the the notes on *Song*, 1. 5. So our praises of God, are said to be *pleasant*, and *comely*; *Psal.* 147. 1. and we are commanded that our *speech* be *alway with grace*, *Coloss.* 4. 6.

thy

thy temples] Hebr *thy temple*, that is, each of the temples of thine head: Here by the cheekes also may be meant (as the Greek version here hath it) which are adjoyned to the temples, whose red colour (like a peece of pomegranate when it is cut) are a part of the beauty of the face, & a signe of modestie and shame fastnesse. So here in the Church it betockneth her reverend and modest countenance; as fearing and taking heed lest she should speak or doe amisse; or blushing if she hath failed. Some doe explaine this to signifie the Gouvernours of the Church, and the similitude of the *pomegranate* to denote the fruite and benefite that commeth by such. The Chaldee also expoundeth it of the King in Israel, and *the locks* (after mentioned) of the Gouvernours under him.

Verl. 4. *like the tower of David*] whereof mention is made in *Nehem.* 3. 19. 25. or the fort of Zion, which David tooke, and builded, 2. *Sam.* 5 7. 9 hereby is meant that her *neck* was upright, high and strong: for the neck is named in Hebrew *Tsavvaar*, of firmnesse and strength; a *Tower* (*Migdal*) is a building great and high, *Esa.* 2. 15. This signifieth the magnanimity, & courage, the sure hope, the bold and comfortable carriage of the Church, whiles shee being by faith united unto Christ her head, doth no longer bow down her neck to beare the yoke of her enemies, to serue Satan and sinne any more, or to be servant unto men, *Rom*, 6. 17. 18, 1 *Cor.* 7. 23. but by the weapons of her warefare, (which are not *carnall but mighty for God*, 2 *Cor.* 10. 4.) she standeth, and withstandeth in the evill day, taking *the shields of faith, the sword of the Spirit, which is the word of God*, and other like armour, wherewith she defendeth her selfe, and discomfiteth all her enemies, *Ephes* 6. 11. 17. so that her neck is like the horses, *clothed with thunder* (and terrour) *Iob.* 39 19. The contrary state of the Church was figured by the captivity of Babylon when her neck was under persecution, and her transgressions (as a yoke) were wreathed, and come up upon her neck; *Lam.* 5. 5. & 4 1. See after in *Song*, 4. 7. The Hebrewes in their Chaldee Paraphrase, expound this neck to meane the *Chief* of the Session or great councell in *Israel*.

for an armorie] to hang swords on, and other like weapons of warre. The Hebrew word *Thalpiyoth* used onely in this place is by the Greeke left unterpreted *Thelpioth*: and seemeth to be dirived of *Thalah* to *hang*, and *piioth* two edged swords; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* afterward mentioned, to defend her selfe.

bucklers hang] or, are *hanged*: a buckler hath the name in the originall of *protection* or *defence*: the word following, *shields*, (which seemerh to be borrowed from the Hebrew nam *Sheltei*) hath the signification of *power* or *dominion*, as being used of great and mighty men. Such bucklers and shields of David, were some times kept in the house of God. 2 *Chron.* 23, 9. and as the taking away of shields from the enemy was a signe of uictorie, 2 *Sam.* 8. 7: so the hanging of them upon walles, was a signe of glorie, *Ezek.* 27. 11.

of mighty men] This hath reference to Davids worthies, or mighty men, *who held strongly him in his kingdome, and with all Israel to make him King*, whose names and heroicall deeds are recorded in 1 *Chr.* 11. 10. 47.

Their sheilds hanged up in Davids towre for moniments; are here taken for figurs & examples of all the mighty men of God, which by the sheild of faith (in God and Christ the shield of his people; haue done many and mighty works; as the Apostle bringeth a cloud of witnesses, in *Heb.* 11. with all which the Spouse of Christ is adorned, whiles with courage and comfort she followeth the footsteps of their faith

& works; and abideth constant, susteyned by the promises of God.

Vers. 5 *Thy two breasts*) These are both for ornament and for use, as experience in nature, and the scriptures shew: for God saith to his church, *thou art come to excellent ornaments; thy breasts are fashioned &c. Ezek.* 16.7 and sheweth the use of them, that her children and lovers *may suck and be satisfyed with the breasts of her consolations &c, Esai.* 66.11. So here the *breasts* of Christs spouse, are likened *Roes* for pleasantnes, to *fawnes*, or yong roes for smalnesse; to *twinnes*, for equalysing and to Roes *feeding among Lilles*, as in fat and sweet pasture. Hereby is signified how the church is fruitfull in good workes, and comfortable words, & communication of all Gods blessings: so that by her loving affection, wholsome doctrines, sweet consolations, and gracious beneficence; her children are delighted; and sucking *the sincere milk of the word*, doe grow thereby *Esai.*6 6. 11. 1 *Pet.* 2 2.

feed among the Lilies) in fat, sweet and wholsome pasture. Hereby is signified that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith she nourisheth her children (are fed and filled not with humane traditions, but with the the doctrines of Christ; whose *lips* are likened unto *lilies dropping swet smelling myrrh Song.* 5. 13. So when the soule of the preists, is satiate with fatnesse: the Lords people are satisfied with *goodnesse*; as he promised, Ier. 31 14.

Vers 6 *Vntill the day dawn*) or *blow*: see before on *chap.*2.17.

Shadowes) that is, darknesses; meaning ignorances infirmities, troubles miseries &c: as chap.2. 17.

I wil get me) or *I wil goe for my self*. It is not evident, whether these be the words of Christ, withdrawing him self for a time, or of his spouse, betaking her self to the mountaine, Comparing this place with the former, chap. 2 17. I understand it of the later: that as the Spouse there requested, speedy help of Christ in the time of her sorow; so here, in like tentation, she fleeth for refuge *to the mount of myrrh, and hill of frankincense*, where she hopeth for cōfort. The speach hath reference to mount Morijh, whereon the temple was builded: 2 Chron. 3 1. in which Temple was the holy anoynting oyle made of *pure Mirrh* and other cheif spices; as also the incense made of *pure frankincense* and other sweet spices; which were to anoint and sanctifie the holy things and persons; and to burne upon the golden Altar daily; *Exo.*. 30. 23--34 1. *Chro.*9.29.30. On which mount, Abraham long before, did offer his son Isaak for a sacrifice; and upon experience of Gods grace and providence, this proverb was used, *In the mountaine Iehovah, it shalbe seen*; Gen .22.2.--14 To the kingdom of Christ, figured by this mountaine. peoples should flow, for Gods Law and word was to proceed from it, Mic. 4 1. 2. The church therefore in the darknesse of her tentations, seeth to the Lords mountanes by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spirutal exercises, confirming her faith and hope, and waiting with patience, til the pay should dawn, and the day starr arise in her heart as the Apostle speaketh. 2; *Pet.* 1. 19. So Christ himself, in the daies of his flesh, used to goe up into mountaines to pray, and spent the whole night in prayer to God, *Luk.* 6.12. &. 9.28. & preached gospel in such places, *Mat.* 5. 1. 2. &c.

Vers. 7. *all faire*) The spouse was called *faire*, before in *v.* 1 & *chap.* 1.5, now Christ sayth, she is *all*; whereby he comforteth, her against her feares, and infirmites; that in him she hath perfect beauty; for he loved her, & gaue himself for her, that he might sanctifie & cleanse *her with the washing*

of water by the word; that he might present her to himselfe *glorious, a Church not hauing spot or wrinkle, or any such thing*, but that she should be *holy and without blemesh*; Eph. 5. 25 26. 27.

no blemish] or *no spot, no fault, no blameworthy things*; called in Hebrew *Mum*, and there of in Greek *Momos*; which meaneth, first any blemish in the body; as blind, lame, or deformed in any lim or part, Lev. 21. 18—21.. Deut. 15. 21 & 17. 1, so is applied to blemishes, in the soule that is, to sins and vices, from which Christ purgeth his people, that being *reconciled* unto God, *in the body of his flesh through death*, he might present them *holy and without blemish and unproueable in his sight*; Coloss 1 21 22. Thus the 144. thousand that stand with the Lamb on mount Sion &c, are said to he *without blemish before the throne of God*: Rev 14. 1.-5. Vers 8. *Come with me*) or *Thou shalt come with me*. Here Christ (having cleansed his Spouse by his death) calleth her to follow him, from the mountaines of wilde beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her selfe and others, she may walk with him in newnes & holines of life, beholding and acknowledging Gods mercy in her deliverance: Rom 6. 6. 13 22, 1 Pet. 2. 21.—24, & 4. 1. 2. 3, 2 Pet. 1. 3 4

Lebanon) in Greek *Libanus*, a mountaine in the north part of the land of Canaan, possessed of old by the Evites Iudg. 3. 3, afterward by the Israelites: on it grew many Cedar trees. Song. 3. 9, but in comparison with other places it was a forest or wilderneese, Esai. 29. 17, and so the haunt of wilde beasts, 2 King 14. 9. which is respected here, as the end of the verse manifesteth. Sometime in repect of the largeneese of the mount: and goodly trees thereon, it is used to signifie glorious things: as in Song. 5 15, & 3. 9, Deut 3 25.

my spouse) or *my bride*; named in Hebrew *Callah* (of the perfection of her attire, ornaments and beauty, Ier. 2. 32,) in Greeke *Numphee*, which name the Holy Ghost giveth to the Church, calling her *the Nymphe* (or Bride,) *the Lambes wife*; who is *prepared as a Bryde adorned for her her husband*; Rev. 21. 9. 2. Christ before had called her his *Loue* or *Friend*; now when she is *all faire*, aud without blemish, he calleth her *spouse*; and in *vers* 9, both *sister* and *spouse*,

look] or *thou shalt look, shalt set*, marke and obserue.

top of Amanah) or, *head of Amanah* which was a mountaine in Syria, the vally and river in it was also called *Amanah*, and *Abanah*, in 2 *King*. 5, 12, and so the Chaldee here expoundeth it *the heads* (that is *the Princes of the people that dwell by the river of Amanah, shall offer a gift unto thee* Humane writers testifie that *Amanas* was *a moutaine forcibly possessed by many tyrant* &c *Strabo l* 14, So the Holy Ghost, here caleth these places *dennes of Lions*, and *mountaines of Leopards*.

Shenir and Hermon) This Hermon was a goodly mountaine possessed of old by Ogh King of Bashan, taken from him by the Israelites: and the Amorites called it *Shenir*, the Sidonians *Shirion*, as Moses telleth in *Deut*. 3. 9.

dens of Lions) This openeth the former, and sheweth the danger where in Christs spouse was, dwelling as among Lions and Leopards, that is among salvage, beastly and idolatrous peoples. (as David complaineth, *my soule is among Lions*, Psa. 57. 4) from which estate Christ calleth and delyvereth his chosen; who being delivered, doe see and obserue the perils wherein they were, and safe estate whereinto the Lord had brought them: So the Apostle writing to the converted Gentiles saith *Such were some of you, but yee are washed. but yee are sanctified, but ye are justified in the name of the Lord Iesus, and by the Spirit of our God*: 1 Cor. 6. 9 10. 11

Vers 9 *hast ravished, mine-heart*] or *hast take*

taken away: or *haſt pierced hath wounded my heart*: the originall is but one word, and uſed onely in this place twice; and meaneth the ravishing or drawing of the heart with loue and delight. The Chaldee expoundeth it, *thy loue is fixed in the table of mine heart.* Chriſt ſpeaketh here to his ſpouſe, as a man overcome with loue: as it is ſaid, *With the joy of the Bridegroome over the Bride, thy God will reioyce over thee*: *Eſai.*62.5.

my ſiſter] ſo he calleth her out of his loue, in repect of her adoption and regeneration (being borne of God) and of her ſanctification; as it is written, *Both he that ſanctifieth, and they that are ſanctified are all of one, for which cauſe he is not aſhamed to call them brethren*: *Hebr.* 2.11. And, *whoſoeuer ſhal doe the will of my Father which is in heauen, the ſame is my brother & ſiſter, and mother*, *Mat.*12.50.

one of thine eyes] or, *one* look *from thine eyes*; which *eyes* were in *v.* 1, likened to *doues*, ſimple, chaſt, pure: and mean here her faith, and the fruits thereof, as prayer &c: wherewith Chriſt is greatly affected and delighted.

chaine of thy neck] Hebr. *of thy necks*; that is, which hangeth on both ſides of thy neck. The *eye* is a naturall part of the body; the *chain* is an adjoynt and ornament of the body; figuring Gods lawes and Ordinances, *Prov.*10 9, as alſo the graces of his ſpirit in his people. See the notes on *Chap.*1.10.

Verſ. 10. *How fayre*] or, *how beautifull*; and conſequently, *how gracious, how louely* and delightfull *are thy loues*! By *loues* are meant not onely the affections, but the actions alſo and fruits of loue, which the Church manifeſteth towards Chriſt; by her *work of faith, and labour of loue, and patience of hope*: and by keeping *his commandements*, 1 *Theſſ.* 1. 3. 1 *Ioh.* 5. 3, and theſe are faire and goodly in the eyes of Chriſt, cauſing him to *covet* her *beauty*, *Pſa.* 45 11.12.

how much *better*] or, *how good are thy loues*, better *than wine*: the meaning of this ſpeech is opened in *Song.* 1.2. there the church preferreth Chriſts loues aboue wine; heere, he doth the like of her loues towards him: ſignifying how pleaſant and acceptable the fruits of his owne graces are in his Church, ſo that the Lord her God *delighteth* in her, and *rejoyceth* over her. *Eſai.*62.4.5.

ſavour of thine ointment] that is, of the graces of the ſpirit wherewith thou art annoynted: See the annotations on *cha.* 1.3. where the Church extolleth the ſavour of Chriſts ointments, as here he doth hers.

ſpices] ſweet odours, or ſweet ſmelling ſpices; for of ſuch the holy anointing oyle was made, *Exod.* 30. 23. and with ſuch ſometime women were purified, *Eſth.* 2. 12, & the dead imbaulmed, 2 *Chro.* 16.14. they were a preſent for a King. 2 *Chr.* 9. 9

Verſ. 11. *drop the honey comb*] that is, utter ſweet words: hereby the doctrines and prayers of the church are commended, as ſweet and pleaſant to the hearers, like honey to the taſt. By this ſimilitude the words of God are prayſed in *Pſa.* 119,10. & 119,103. As *grace is poured* into the lips of Chriſt, *Pſal.*45.2, ſo by communication of his grace, the ſpeech of his people is *with grace*, *Col.*4.6.

honey and milk are under thy tongue] *honey and milk* both of them meane the ſweete, eaſie, comfortable and nouriſhing words of faith, loue, holineſſe &c. *the ſincere milk of the word*, whereby the babes in Chriſt may grow, 1 *Pet.*2,2 And plenty of grace is promiſed in Emmanuels daies, under the ſimilie of *abundance of milke*, ſo that every one ſhould eat butter and hony, *Eſ.* 7. 22. By *Vnder the tongue*, ſeemeth to be meant the ſecret and inward parts, as the heart and minde; as Dauid exalted God under his tougue, *Pſal.*66.17. to ſhew her ſincerity, and differences hereby from the lewd woman, whoſe *lipps* alſo *drop the honey*

ney combe, but her end is bitter as wormwod, Prov 5. 3 4 For ſome *by good words and faire ſpeeches deceiue the hearrs of the ſimple, Rom* 16.18, the words of their mouth are *ſmother then butter*, but *warre* is in their *heart Pſal.* 5 5.21, and *adders poiſon* is *under their lipps Pſal.* 140 3.

the ſavour) or *the ſmell (the odour) of thy garments*: theſe are *beautifull garments* of Sion, *Eſai.* 52 1, the *fine linnen*, *cleane and bright richteouſneſſes of the ſaints Rev,* 19.8, who haue *put on the Lord Ieſus Chriſt Rom,*23, 14, *Gal,*3.27, and in their faith, doctrine, converſation and adminiſtration are holy, juſt and righteous, and cloathed with ſaluation; *Pſal,* 132, 9. 16, ſo that the ſauour, the fame and good report hereof is ſweet, like the ſmell of Lebanon, where pleaſant and odoferous trees, herbs and ſpices grew in abundance, God *maketh manifeſt the ſauour of his knowledge* by them *in euery place*: for they are *unto God a ſweet ſavour in Chriſt,*2 *Cor.* 2. 14. 15. Thus God promiſed unto Iſrael that *his ſmel* ſhould be *as Lebanen*, through the deaw of his g ace, *Hoſ* 14.5.6,7, as when *he* firſt receiued the bleſſing, the ſmel of his garments was ſuch, that his father cõpared the ſmel of his ſon, to *the ſmell of a field*, which the Lord had bleſſed, *Gen*27,27.

Verſ 12, *A garden*] (underſtand from the verſes before and after, *Thou art a garden*: which is (by ſignification) a place cloſed and fenced; and is ſowen and planted with hearbs and trees, for uſe and pleſure, So in *Eſa* 5, the Church of *Iſrael* is likened to a fenced Vineyard.

locked] or, *barred*; that is, cloſe ſ hut; as the Greek ranſlateth it *ſhut*: which is for ſafetie & defenſe, that no eyil ſhould come thereon, no enemies ſhould enter For walles, dores, lockes, barres &c. are means to preſerue, ſecure and ſafe: ſo in figure, when the walls of Ieruſalem were repaired, they were fortified with *dores* pekes, and barres, *Neh,*5.3.1. But whe i ſuch fenſes are wan ting, or broken down all things lie open to the ſpoile, *Eſai.* 5. 5. *Pſal.*80 12. Hereby is ſignified on Gods part, the protection of his Church, for he is unto Ieruſalem *a wall of fire round about, Zach* 2.5, and ſtrengthneth *the barres* of her *gates, Pſal.*147. 13. he keepeth his Vineyard, and watereth it every moment *leſt any hurt it*: he keepeth it *night and day*, *Eſai.*27.3. Again, on the Churches part it ſignifie h her care to keep her ſelfe and all her plants and fruits holy, chaſt and pure unto her belo ved onely, openi ng the gates *that the righteous nation which keepeth the truths may enter in Eſai.*27, 1, but keeping watch leſt theenemies ſhould invade, leſt *the* uncleane, or any thing that defileth ſhould enter therein, 2 *Chron.*23, 19. *Rev.* 21. 27 As on the contrary ſecure and careleſſe people are ſayd to dwell without walls, barrs or gates; *Ezek,*38,11, *Ier,*46, 1

a ſpring] to weet, a water ſpring, in Hebrew *Gal*, ſo named of the rolling and waving of the waters that flow therefrom. This is to ſignifie that the garden of Chriſts Church, is watered with his graces, and ſo made fruitfull, and joyfull; *Ezek.*31, 4,5. *Ioh.* 7.38,39, *Eſai,* 44.3,4, as it is promiſed, the Lord *will ſatiſfye thy ſoul in droughts, and make fat thy bones*: *and thou ſhall be like a watered garden, and like a ſpring of water, whoſe waters faile not Eſai,*58,11.

locked] or, *barred*, that is kept cloſe from enemies, that the waters of grace may be thine onely. This ſignifieth (as before) Gods ſpeciall favour and protection for his Church; and her care to keep her ſelfe and hers, pure to the Lord. Wherefore Solomon to teach ſpirituall chaſtitie, uſeth this parable; *Drink waters out of thine owne ciſterne; and running waters out of thine owne well. Let thy fountaines be diſperſed abroad; and rivers of waters in the ſtreets. Let them be onely thine owne; and not ſtrangers with thee. Let thy fountaine be bleſſed: and rejoyce with the wife of thy youth*: &c. *Prov,*5.15,18,

ſealed

ſealed) Hereby is ſignified the confirmation of grace to Chriſts people, as *ſealing* meaneth in *Ier* 32.10. *Iob.*3.33. 2 *Cor.*1 22. *Epheſ.*1.13. and the reſerving of this grace to them onely: as that which is ſealed is not communicated with others, nor known unto them; *Eſa.*29.11, *Dan.*12,49, and ſo it is ſaid, *Binde up the teſtimonie; ſeal the law, among my diſciples, Eſai.*8,16.

Verſ. 13. *Thy plantes*) or, *Thy ſhoots*; the Hebrew and Greeke words haue both of them the name of *ſending forth*, that is of shoting or growing, and ſo of bringing forth leaues flowres and fruits. Hereby the members of the Church are meant, planted and made fruitfull by Chriſt: and here the garden of the Church, is like the garden of Eden out of which ground the Lord God made to grow every tree pleaſant to ſight, and good for food; *Gen.* 2.8.9. And this is the ſecond bleſſing of the Church, that it is repleniſhed with wholſome, ſweet, and precious plants.

an ortyard) or, *a paradiſe*. ſo called of the Hebrew *Pardes* and Greek *Paradeiſos*; a place ſet with trees. as appeareth by *Eccleſ.*2.5, & is therefore ſometime uſed for a *Parke*, or *Forreſt*, *Nehem.*2.8.

pomegranats) or, *pomegranat trees, granat apples*; ſo named becauſe they are full of granes or kernels: hereupon the Chaldee paraphraſeth, *Thy yong men are filled with thy precepts*, (or as Iarchi explaineth it, *full of good works*) *like pomegranates*.

precious things) or, *dainties*, *pleaſant things*: with ſtore of theſe, the land of Ioſeph was bleſſed, *Deut.*33.13,16. The Holy Ghoſt ſeemeth to haue reſpect unto this name, in *Rev.* 18. 14, *fruits* (or, *apples* in Greeke *opora*) *that thy ſoul luſted after*.

Cypres) *Cypres*-clafters for the word is of the plural number,) or *Camphire* fruits: ſee the notes on *Song.*1.14.

Spike-nard) this is alſo in the forme plurall, *Spike-nards*, or *Nards*; which is framed of the Hebrew name *Nerd*, whence the Greek *Nardos*, and Latine *Nardus* is alſo borrowed. And it is here uſed plurally (wheras in the next verſe it is ſingular,) either to imply all ſorts of Nard, (for there be divers kinds, or, the eares and leaues of Nard both which are in uſe for ſweet ſmell. The herb which wee call *Lauender*, is named *Pſeudo-nard*, as being a baſe kinde of Nard, but nothing ſo ſweet or precious as the true: ſee the notes on *Song.*1.12.

Verſ.14. *Saffron*] in Hebrew *Carcom*; we call it *Saffran*, of the Arabik *Tſaphran* (or *Zafran*) ſo named of the *yelow* colour: it is not mentioned in Scripture, but in this one place.

Calamus] or, *ſweet Cane*, or ſweet *Reed*: this with the *Cinamon* following, were uſed in the compoſition of the holy anointing oyle, *Exod.* 30.23, ſee the annotations there.

Frankincenſe] this was uſed in the holy incenſe; as the *Myrrh* (following) was in the anointing oile; ſee *Exod*, 30,34,23.

Aloes] or, *Lign-aloes*; it was uſed alſo to perfume with, for the ſweet ſmell therof ſee *Numb*,24,6, *Pſal*, 45, 9, *Prov*,7,17.

chiefe ſpices] or *heads of ſpices*: ſee *Exod.* 30 23: By theſe fruites are ſignified the manifold graces in Chriſtians, which are precious and ſweete before God and all good people: ſuch are the fruits of the Spirit, mentioned in Gal 5.22.23. Contrary to theſe, are the roots of *bitterneſſe*, that beare *gall* and *wormewood*, which are diligently to be looked unto, leſt they ſpring up, and ſo trouble and defile the garden of the Church; *Heb.*12 15. *Dut.*29.18.

Ver. 15. *Fountaine of the gardens*) This ſeemeth to be the ſpeech of the Spouſe unto Chriſt, O *thou the fountaine* &c: wherby ſhee acknowledgeth a third bleſſing to make her fruitfull, abundance of water, & that all the former graces which he ſo praiſed her for, do proceed from him who is the fountaine that watereth all the gardens [his Churches,] as in *Ier.* 2.13. God calleth him ſelfe *the fountaine of liuing waters*. From the fountain, riveres doe run,

(as

(as in *Psal.*104.10.)which water the gardens and plants in them, so making them green and fruitfull, as in *Ezek.*31.4 5. *The waters made him great, the deep set him up on high, with her rivers running about his plants*, &c. But when the desolation of the Church is threatned, it is likened to *a garden that hath no water*, *Esai.*1.30. Here Christ by his doctrine and spirituall graces, refresheth his Churches, and all their plants, satisfieth their soule in drought, and maketh fat their bones; that their soule is *like a watered garden and they shal not sorrow any more at all.* Ier.31.12. *Esai.*58.11.

Living waters]that is, springing and running waters, which dry not up with heat, nor putrifie: but are alwaies wholesome, and giue life. So Christ giveth *living water*, of which whosoever drinketh, it shall be *in him a well of water, springing up into everlasting life*; *Ioh.*4.10. 14. and saith, *He that beleeveth on me* &c. *out of his belly shall flow rivers of living water*; speaking *of the Spirit, which they that beleeue on him, should receiue*, *Ioh.*7.38.39.

streaming] *running, flowing*: or, *streames from Lebanon.* It hath reference to the streames of Iordan, which river began at the foot of mount Lebanon, and ran along through the holy land, watering the same. This similitude is amplified in *Ezek.*47.6, 10. where Waters ysuing out of the sanctuarie (which was built of the Cedars of Lebanon) ran along Galilee, and to the plaine, and into the sea, &c. and every living thing that moveth whithersoever the rivers come, shall liue, &c. and *every thing shall liue, whither the river commeth.* So in *Rev.*22.1. *out of the throne of God, and of the Lamb* (Christ) *a pure river of water of life* procedeth.

Vers.16 *Stirre up*] or, *Raise up* (thy selfe) thou north wind: a fourth blesing upon the garden of Christs Church, that it is blowen upon by the winds, to refresh it, to cleanse the aire of it, and to make it more fruitfull. And though the North and South windes be of contrary qualities, as cold and hot, moyst and dry, yet are they both fitting for her estate, which sometime needeth sharp reproofe, and sometime calme and gentile consolation. But he mentioneth not the *East* winde: becaus that is often used in signe of wrath, to blast, burne and destroy the fruits; as *Ezek.*17.10 & 19.12. *Hos.* 13. 15. *Gen.*41.6.

blow upon my garden) The garden being Christs (as the words following manifest) the Lord, who *bringeth forth the winde out of his treasuries*, *Psal.* 135.7, speaketh unto it to blow: signifying hereby the mynistration of his word and spirit bestowed on his people for their further good: that they haue not onely the waters of holy Scripture, but the liuely graces also of Gods Spirit to quicken them. So in *Ezek.*37.9, the Prophet was willed to *prophesie unto the winde*, and say therenuto, *Come from the foure windes, ô winde, and blow upon these slayne, that they may liue.* And the efficacie of the Spirit of God is resembled by the winde, in *Ioh.* 3. 8, and doctrines are windes in *Ephes* 4.14, and the restreynt of Gods graces by wholesome doctrine, is signified by foure Angels holding the foure winds of the earth, *that the winde should not blow on the earth nor on the sea, nor on any tree*, Rev. 7. 1.

spices thereof may flow) that is, the fruit may ripen; and be abundant: for by the gratious gift of the Spirit, breathing upon the Church, corruption is purged away, the soules are refreshed, quickened conforted, and all graces doe increase, 1. *Cor.* 2.

come into his garden and eat) The faithfull acknowledging both themselues and theirs to be Christs, doe desire that hee would come and accept the fruits and graces of his owne Spirit; with which and for which hee is to be honoured. Soe he offerings unto God, are called his *read*; *Numb.* 28. 2, the good works of Christians, are called *fruits*, *Ioh* 15, his

acceptation of those fruits, and communication of further grace, is signified by mutuall supping together, *Rev.* 3. 20, and thus the Lord rejoyceth *in his workes*. *Psal.* 104. 31.

fruit of his precious things) that is, the fruit of his precious graces; or, *his precious fruits*: so that now the Church is not like Israel of old, *an empty vine*, which brought forth *fruit unto himselfe*, *Hos.* 10, 1, or bare *wilde grapes*, even *grapes of gall*, *and bitter clusters*, *Esai* 5. 2. *Deut.* 32 32, but is *filled with the fruits of righteousnesse*, *Phillip.* 1; 11, and walketh *worthy of the Lord unto all pleasing*, *being fruitfull in every good worke*, *Colos.* 1. 10. and hath her *fruit unto holinesse*; *and the end*, *everlasting life*: *Rom.* 6. 22. The Chaldee paraphraft applyeth this to the service of God under the Law, saying; *Let my beloved God come into the house of the Sanctuary and accept with favour the oblations of his people.*

CHAP. V.

1 I Am come to my garden, my sister *my* spouse; I haue gathered my myrrh with my spice, I haue eaten my honey-comb with my honey: I haue drunk my wine; with my milk: eate o friends; drink, and drink-abundatly o beloved,

2 I sleep, and my heart waketh *it is* the voyce of my beloved that knocketh: Open to me my sister my loue, my dove my perfect-one: for my head *is* filled with dew, my locks with the drops of the night,

3 I haue put-off my coat, how shall I put it on? I haue washed my feet, how shall I defile them?

4 My beloved put *in* his hand by the hole (of the dore); and my bowels made

5 a troubled-noise for him I rose-vp, to open to my beloved: and my hands dropped myrrh, and my fingers passing

6 myrrh, vpon the handles of the locke, I opened to my beloved, and my beloved had with-drawen himselfe was passed-away: my soule went forth because of his speech, I sought him, and I found him not, I called him, and he answered

CHAP. V.

1 MY sister o my Spouse, I *am entred*
Into my garden: I *haue gathered*
My Myrrh together with my spices-sweet
My honey-comb did with my honey eat,
I drunk my wine with my milk friends
eat yee.
Drink, o beloved, and drink-plenteously.
2 *I am a sleep, and yet my heart waketh*:
The voyce of my belovod that knocketh:
Open thou unto me my sister deere,
My loue, my doue, my perfect one sincere:
For my head *is with dew replenished*,
My locks, with drops that from the night
proceed:
3 *I dofft my coat, how shall it on againe?*
I washt my feet, how shall I them distaine?
4 *Put in his hand by th' hole did my beloved*
And for him were my bowels troublous-
moved.
5 *To open to my Loved I rose-up.* (drop
And my hands myrrh, my fingers eke did
Passing sweet myrrh, the lock handles upon.
6 *Open I did to my beloned one*,
And my beloved had himselfe drawn-back
Was passt: my soule went-forth for that he
spake:
I did him seek, and yet I found him not,
I cal-

answered me not. The watchmen
7 that went about the city foūd me, they
smote me they wounded me: the watch
men of the walls, took my veil from on
8 me. I adjure you, o daughters of Ie-
rusalem: if yee finde my beloved, what
shall yee tell him? that J am sicke of
loue.

What is thy beloved more then *ano-*
9 *ther* beloved, o thou faireſt among wo-
men? what *is* thy beloved more then
an other beloved, that thou doſt ſo ad-
ure us?

My beloved *is* white and ruddie; ha-
10 ving-the-banner, aboue ten-thouſand.
His head, *the* fine-gold, the ſolid-
gold: his locks curled, black as a Ra-
ven. His eyes, as doues, by the ſtreās
11 of water: waſhing in milk, ſitting in
12 fulneſſe. His cheekes, as a bed of
ſpice, flowers of ſweet-odours: his
lippes Lilies, dropping paſſing myrrh
13 His hands rings of gold filled with the
Chrylolite: his bowels, bright yvorye
14 overlayd with Saphires: His leggs
pillars of marble, founded vpon ſoc-
15 kets of ſolid gold his countenance as
Lebanon, choiſe as the Cedars: His
palate, ſweetneſſes, and he *is* altoge-
ther deſires: This *is* my belov'd, &
16 this *is* my friend, o daughters of Jeru-
ſalem.

I called him, yet I no answer got.
The watchmen that did goe the citie round,
Did finde me; they did smite me, did mee
wound:
The keepers that upon the walls did watch,
They from on me my veile away did catch
O ye daughters of Jerusalem,
I you adjuring- charge if ye finde him
That my beloued is, what shall ye say
To him? that I *for loue languish away.*
What is *thy Leif more then* another *Leif,*
O thou that hast mong women beauty chief
Thy lief then other *Liefs what is he more*
That thou adjuring-chargest us so sore?
My welbeloued white and red appears.
Aboue ten thowsand he the banner bears.
His head; is fine gold solid-gold of Fess:
His locks are currd, black as a Raven is.
His eyes, as doues, the streams of water by
washing in milk, sitting in plenity.
His cheeks, a, bed of spice, flowrs sweetly
smelling.
His lips, like Lilies; passing myrh distilling
His hands gold rings, filld with the Chry-
solite:
His bowels, yv'rie bright Saphirs dight.
His legs like marble pillars, that haue hold
Firmly on sockets of fine solid gold,
His sight as Lebanon, choise as Ceders.
His palate, sweets; and he is all desirss:
This is my welbeloved, and this same
My friend, o daughters of Jerusalem.

Annotations

I *am come*] or, *I haue come*: but the time paſſed, is often uſed for the preſent.

Here Christ answereth to the prayer of his Spouse, being ready to *fulfill the desire of them that feare him*, *Psal.* 145. 19, God is said to *Come* unto men, when he manifesteth his presence by his works, either of mercy or judgement, *Exod.* 3. 7. 8. *Gen.* 11. 5. 7. Here hee commeth to the garden of his Church with grace, acceptation, comfort and blessing, to keep a spirituall banquet there: as he promised. *In every place where I shall make the memoriall of my name, I will come unto thee, and I will blesse thee Exod.* 20, 24.

My sister, spouse] see the notes, on Chap. 4. v. 8. 9.

Myrrh with my spice] that is with my other spices or aromatical-fruits: for *myrrh* was one of the chief spices, used in composition of sweet ointments, Exod. 30 23: with such ointments they anoynted them and their freinds at feasts; see the annotations on Chap. 1. 3.

I have eaten]or, I *doe eat*, for the words following shew this to be spoken as at a banquet.

my honey-comb]as the word and doctrine of Christ is likened to *honey* and the *honey combe*, to *wine* and *milk*, *Psal.* 19. 11 and 119. 103, *Esai* 55. 1, 1. *Pet.* 2. 2, because it is sweet, comfortable and wholsome to nourish the soule, as these things doe the body: so here the manifold fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eate, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of synners, are likened to *grapes of gall*, and their wine, to the *poyson of dragons*, Deut. 32. 32. 33.

eate ô freinds] or, *ô neighbours*. Christ speaketh, as at a feast, chearing up his freinds, as partakers with him of the graces, and comforts aforesaid. They that doe his commandements, are his *freinds*. Ioh. 15. 14. (as Abraham is called the freind of God, *Esai* 41. 8, *Iam.* 2. 23.) and these desire and delight to be partakers of the fruits of the saints, and rejoyce in their obedience; *Phil.* 1. 9. 10. 11. & 4. 17, 18. 2 *Ioh. v.* 4, 3. *Ioh. v.* 3. 4. The Angels also are-made joy-full, at the conversion, sanctitie and salvation of synners by Christ, *Luk.* 15. 7. 10. & 2. 13. 14. The Chaldee expoundeth this of Gods acceptation of his churches service under the Law thus: *The holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuarie, which thou buildest for me, my sister ô congregation of Israel, which art likened to an honest spouse, and haue caused my divine presence to dwel in the middest of thee; I accept thy incense of spices, which thou madest for my name: I haue sent fire from haven, and it hath eaten the Burnt-offrings, and sacrifice of Peace-offrings: accepted with favour before me, & the drinck offering of red wine and of white wine, which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, eat that which is left of the oblations, and delight your selues in the good that is prepared for you.*

drink abundantly ô beloved) or *be drunken* (that is, be plenteously-filled) with *loues*. By *Beloved*, he meaneth his friends aforesaid: or by *loues* (for so the word may be interpreted (hee meaneth the fruits of love, which his Spouse had brought forth unto him; which *loues*, he said, were much *better then wine*, chap. 4. 10. In *Esa.* 25. 6, it is prophesied how the Lord of hosts, would make (in the mountaine of his church) unto all people, a feast of fat things, a feast of wine on the Lees, &c.

Vers. 2. I *sleepe*] or, I *sleeping, and my heart waking*. The spouse of Christe here telleth of a new and greater trouble that befell her, through her owne negligence; and how she got out thereof. In chap 3. she had a much like tentation, but not so heavy as this: for there, she slept not; but upon her bed, in the nights, sought her beloved; here she sleepeth, her beloved

ved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen though they tell her no tidings of her beloved, yet they doe her not farther harme: here they smite, wound and unveile her.

There she soone findeth him after she was passe the watchmen: here, she findeth him, not so soone: but languisheth with love, and complaineth to her freinds, who (upon report of his praises) doe help to seek him with her. *Sleep* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapours in the head, that arise from meat, drinke &c. which stop the passages of the spirits, and binde the senses. This *sleep*, as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithfull haue in God; *Psal.* 3.5, & 4.8, *Prov.* 3.24. But more often it signifieth the neglect of holy duties, and a sinfull kinde of life, *Esai.* 56.10. *Rom.* 13 11, 1. *Thess.* 5.6.7, and this sleep is caused sometimes through sorow, *Luk.* 22.45, sometime through wearinesse *Esa.* 5.27, sometime through *slouthfulnesse*, and then it causeth spirituall beggery, *Prov.* 19.15, & 20 13. The Spouse here, having eaten and drunck largely of the blessings of Christ, beginneth to remit her zeale, and neglect the works of faith and loue, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gaue place to carnall ease and security. Occasioned further hereunto by the time, the night; and by the wether which was raynie: that is by ignorance and errour prevailing; and by the opposition and persecution of enemies.

and my heart waketh] or, *but my heart waketh*, or is *awake*. The *heart* meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man, *Rom.* 2.28.29, & the *flesh* & *spirit* (even in Gods children) doe *lust* one against an other, that wee cannot doe the things that we would, *Gal.* 5.17, and when *the spirit is willing* (to watch, pray &c) *the flesh is weake*, *Mat.* 26.41. Whereas therefore her heart waked while she slept, it signifieth that shee gaue not her selfe wholly to this negligence, but as the wise virgins, had their lamps burning whiles all slumbred and slept, when the lamps of the foolish were gone out, *Mat.* 25.4.5.8. so she now had given her selfe to fleshly ease, but had her heart and spirit otherwise disposed. For when the whole man addicteth it selfe to any thing, the heart also is adjoyned; as Solmon saith, *I compassed about, I and my heart, to search and to seek out wisedome*; *Eccles.* 7.25.

that knocketh] or, *that beateth* to wit, at the dore. Shee telleth the loue and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteth her to holy duties, by receiving him and the spirit of his grace. Christs *voice* is uttered by preaching of his Gospell, calling to repentance, faith and obedience, *Heb.* 3.7.8.15, & 4.2. His *knocking*, signifieth a more earnest provocation and desire to be let in, *Matth.* 7.7, *Luke* 13.25, and it may imply his chastisements also whereby hee would call her to repentance; as he saith to the Church in Laodicea, (when it was fallen to bee neither cold nor hot,) *As many as* I *loue* I *rebuke and chasten, be zelous therefore and repent. Behold*, I *stand at the dore, and knocke*; *Revel.* 3.19.20.

open to me] God *openeth dores* to us, when he bestoweth his blessings on us, *Psal.* 78.23.24. *Esai.* 45.1.2, 3, and spiritually, when the giveth grace to utter his word, and to beleeue the same, *Col.* 4, 3, *Act.* 14.27. So wee open the dore unto him, when wee giue him entrance into our hearts, he calling upon us by his word and workes; when we repent, beleeue and accept Christ with his graces, &c, *Rev.* 3,20.

my sister, my love &c. these titles given.

unto the Church, even in her infirmitie, shew what affection hee bare unto her, and how hee esteemed of her notwithstanding her sinnes; which he imputeth not, but loketh vpon her graces which he had endued her with, as if she were perfect and undefiled.

filled with dew) or, *full of dew*. This *head* of Christ, (which in v. 11, is likened to *most fine golde*,) here *filled with dew*, seemeth to meane his manifold troubles which he suffered for her sake, not onely in his own person, while he was on earth, but in his Servants and Ministers, who are often *troubled on every side, perplexed, persecuted, cast down, alwaies bearing about in the body, the dying of the Lord Iesus &c.* 2 Cor. 4 8,9,10. Thus Christ commeth in the dark night of affliction to awake her, and to communicate himselfe and his graces with her. For a man to be *wet with the dew of heaven* is a signe of misery, *Dan.* 4.2,5, so is *raine* wher there is no covert, *Esa.* 4 6, and *drops* (or *droppings*) likewise signifie troubles, *Amos* 6 11. But *dew* and *raine* upon the land maketh it fruitfull: so is Christ by his doctrine to his Church, *Psal.* 72.6 *Hos.* 14.5, *Deut.* 32.2. And in this sense some take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee Paraphrast applyeth this verse tō the Iewes captiuity, and Gods calling them to repentance, thus: *After all these words, the people of the house of Israel sinned; and hee delivered them into the hand of Nebuchadnezar King of Babylon, who led them into captivity: and in the captivity they were like to a man asleep, that wanted wake out of his sleep And the voice of the Holy Ghost admonished them by the hand of the Prophets, and stired them up from the slep of their heart. The Lord of all the world spake, and thus he said; Turne by repentance, opon thy mouth, and make request, and lawd me, my sister my loue the congregation of Israel. which art like a dove in perfection of thy works: for the hayre of my head is filled with thy teares, as a man whose hayr of his head is wet with the dew of heaven; and my hayry lockes are filled with the dropp of thine eyes as a man whose hairy lockes are full with the dropps of raine that descend in the night.*

Vers. 3 *how shal I put it on?*) that is *cannot put it on*, without trouble and reluctation of my flesh. The like phrase God useth *Hos.* 11.8, *How shall I give thee up, Ephraim, &c. how shall I make thee as Admach?* &c. that is, *I* can not utterly destroy thee, as *I* did those Cities, such is my compassion towards thee. The Spouse here telleth her answer to Christ, how she made excuses and delayes, and that she could not presently admit him as the freind answereth (in *Luke* 11.7 *Trouble me not, the dore is now shut, and my children are with mee in bed: I cannot rise and give thee.* The keeping on of clothes, is a signe of care and watchfulnesse, *Neh.* 4.23, so shee now (in the absence of her Lord) should haue her *loines girded about, her light burning*, her selfe waying for his returne; that when hee came and knocked, she might *open to him immediatly*, *Luke*, 12,35,36. But she had not onely ungirded, but put off her coat, and washed her feet, so composing her selfe to a setled rest in her bed; and in steed of watching, sleepeth; in sted of opening the dore; driveth him away through her neglect and sloth

washed my feet] an other signe that she had betaken her selfe to rest. for in those hot countries (where usually they went bare foted, they washed their feet from soile and sweat, after travell: which she now having done, could not (as she pretended (without fowlling them againe, open to her beloved. Such worthless excuses doth our flesh alledge; the time is unseasonable, the night is cold and damp, the wether wet, we cannot arise to intertaine Christ without trouble and

detrimen-

detriment: So the people that dwelt in their *fieled houses*, said, *the time is* not come *that the Lords house should be built*, *Agg*, 1, 4.1. *The slothfull sayth*, *A Lion is in the way*, *A Lion is in the streets*, *Prov*, 26, 3. and, *The sluggard will not plow*, *by reason of the cold*; *Prov*, 20 4. The Chald e here paraphraseth thus, *The Congregation of Israel*, *answered before the Prophets*; *Loe now I haue put off from me the yoke of his preceps*, *and haue serued the erroneous idols of the peoples*: *and how can I haue the face to turne againe unto him? The Lord of the world answered them by the hand of the prophets*; *And I also*, *Loe now I haue taken away my diuine-presence from mids of thee*; *and how shall I returne? and thou hast done evill works*, *and I haue sanctified my feet from thy uncleannesse*; *and how shall I defile them in tht midds of thee*, *by thy evill works*.

Vers. 4. *put in*) Hebr. *sent his hand*, or, *put it forth*.

by the hole) or, *from the hole*, to weet of the dore, where he knoked; which some understand to be a withdrawing of the hand as purposing to leaue of his calling of her: but the Greeke translateth *by the hole*; and the putting forth of the hand usualy meaneth the enterprising of a work rather then the leauing of it off, as in *Gen*. 3.22, & 12. 10.12. & 48,14, *Ex*. 3 20, 1 *Chron*. 13.9. and the effects following, that her *bowels* were *moved*, that she *rose up* &c. seeme to confirme this. And an *hole* is a meane either to look in, or to put in the hand, or to make a wider entrance; *Ezek*. 8.7.8.9. The Spouse of Christ here signifieth, that though the door was shut against him, that her beloved could not enter; and though his voice (by the outward Ministerie of his word) could not cause her to arise; yet he put forth his hād (by the inward working of his spirit,) & wrought more effectually in her. For as *the finger of God* (in *Luk*, 11,20, meaneth *the spirit of God*, *Mat*. 12,28, so doth his *hand*. Wherfore the disciples outwardly *preaching the word*: it is said, *the hand of the Lord was with them*, *and a grea number beleeved*, *and turned unto the Lord Act* 11,19 21.

my bowels made a troubled noise] or, *my bowels sounded*, *rumbled*. Hereby she signifieth her disquietnesse, herty sorrow and repentance, for her Beloued who had suffered so many things for her sake, and whom she had so neglected and put from her, when he desired to come in. So the Prophet (to shew his sorrow for Moabs calamity) sayth. *My bowels shall* (or *make a noise*) *like an harp for Moab*, *Esa*. 16.11, and for the Iewes another saith. *My bowels*, *my bowels*, *I am payned at my heart*; *my heart maketh a noise* (or *a troubled sound*) *I cannot hold my peace*, *Ier*, 4,19. Yea God himselfe, in commiseration of Ephraims miserie, saith, *my bowels sound* (or *make a troubled noise*) *for him I will surely haue mercy on him saith the LORD*; *Ier*. 31 20. So here the Spouse, by the soundiug of her bowels, sheweth the grief of her heart, which is one and the chiefest of the bowels, as is after noted on *v*, 14.

Vers, 5. *I rose up*] or. *I my selfe rose up*. Vnto her inward griefe, she addeth outward acts of amendment, (fruits meet for repentance,) rising. signifieth, seeking calling for her beloved now departed from her dore, through her former negligence.

dropped myrrh) that is, *oyle of myrrh*.

passing myrrh) that is, *pure myrrh*, which is of bitter taste, and sweet smelling savour: or *currant myrrh*, such as passeth from one to another, vendible to merchants because it is good: as *passing money* is *currant mony* with Merchants, *Gen*, 23. 16 *Passing myrrh* dropping from Christs lippes (*Song*, 5, 13) signifieth the sweet odour of his doctrine, so the like here dropping from the *hands* and *fingers* of his Spouse, seemeth to denote the sweet odour of her workes, that her godly sorrow, with faith and loue unfeigned

might

might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought to Kings) were purified with, *oyle of myrrh*, and *sweet odours*, *Esth.* 2, 12 and the *garments* of Christs Spouse doe smell of *Myrrh* &c. *Psal.* 45. 9. here her hands, that is her actions, are anoynted with oile of mirrh, that is the grace of Gods Spirit, as the holy oile in the Sanctuary (figuring grace) was made of *pure mirrh*, and other chiefe spice, *Exod* 30. 23, &c. Otherwise we may understandit of the grace of Christ, which he left behind him as a sweet ôdour to allure her, whe he put in his hand at the hole of the dore; which he percieued now when she was riseu frō her bed of carnall security.

handles of the lock) these *handles* (or *hands*) *of the lock*, were those that kept out Christ from entring; which now she anoynteth with oile of myrrh, that her heart being ointed & suppled with grace, all bars and lets being removed, he might freely enter to reap the fruit of his owne grace in her.

Vers 6. I *opened*) or, I *my selfe opened*; this noteth a further degree of grace in her, who after she had risen openeth the dore, (putting away all excuses, delayes, hinderances, admitting the word and work of Christ into her heart,) that the King of glory might come in.

withdrawen himselfe] or, *turned away*, *was passed away*] This doubling of the complant for his departure, sheweth her passion and griefe, in that she injoyed not his preseue and favour, as in time past. But the narration telleth how even *the righteous are* (for their sinnes *recompensed in the earth*, and *scarcely saued*; *Prov*, 11. 13, 1 Pet. 4. 18, if we refuse the grace of God proffered, hee will hide his face from us *Mic.* 3. 4, *Hos.* 5. 5.

my soule went forth] or, *was gone*, *departed*; that is, *fayled fainted*. I was even a dead women, through feare and grise: for death is the, departing of the soule from the body *Gen.* 35. 18, and as the *heart* is said to *goe forth* when men are astonished with feare, or the like passion, *Gen.* 42. 28, so here the *soule* is said to go *forth* for like cause.

because of his speech] *for his words*, which he had used, when so lovingly he entertained me, in *v* 2. The word spoken dothnot alwaies presently take effect in the hearers; but after, when they fall into temption the Spirit of God often bringeth things to their remembrance, that they doe better understand and make use of that they heard; *Ioh.* 14. 26, *Math* 26. 75.

he answered me not) This is on of the greatest tentations, that God seemeth not to heare the prayers of his people, though they call day and night; *Psal* 22. 3, *He shutteth out* their *prayer*, *Lam.* 3 8, But here the Spouse hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit *his eare is not heavy, that it cannot heare* but (as it is writen) *Your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare*, *Esai* 59, 1, 2, The Hebrewes (in their Chaldee paraphrase) apply the affliction here prophesied of, to the sinnes and captivity of Israel, mentioned in 1 *Chron* 5. 5. 26, 2 *King.* 19. 9, at what time, though the Priests (as they say) offred oblations, and burnt incense, yet were they not accepted.

Vers. 7. *The wachmen*] or, *keepers*, that keep watch & ward in the Citie by night meaning the officers of the Church, see before on chap. 3. 4.

found mee] By this it appeareth, that she went not onely to the dore of her house to seek Christ, but did *goe about the Citie in the streets* &c as before in ch. 3. 3.

they smote me] smiting is not onely with the hand, or other like instrument, but with the *tougne*, as in *Ier*, 18, 18, *Come and let us smite him with the tougne*, and generally

generally to *smite*, is to afflict by what meanes soever, *Esai.* 53.4. *Psal.* 69.27. Here the Watchmen are more injurious then before in Chapt. 3, neither inquireth she of these for her Beloued; but being by them found, out of the common course, is smitten and wounded as an evill doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured &c.

wounded me] drew bloud of me, for it is a further degree of hurt then smiting, 1 *Kin.*20.37. *Ex.*21,25 So the husbandmē *wounded* the Lords servant, *Luke* 20. 12

watchmen of the walles] watchmen in the citie are to look that order and peace be kept of those that are within; watchmen on *the walls*, are to looke to enemies without, that they break not in; and to warne the citie if foes approach: so these were other then the former, from whom she escaping with stripes and wounds, passeth from the streetes to the walles to seek Christ, but is there as evill intreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in *Esai.* 62, 6, but of another kinde, not making mention of the Lord, but persecuting those that seek him.

took my veile] or, *my scarf*; it hath the name in the originall, of *spreading*, as being spred over her head to cover her. Such veiles were worne of women, partly for ornament, as appeareth by *Esai.* 3. 23, partly for modesty, and in signe of subjection to men, especially their husbands, 1 *Cor.*11.6.7.10, and an husband is to the wife *a covering of the eyes*, *Gen*, 20.16. *The* taking away therefore of her *vaile*, seemeth to be a note of infamie, disloyaltie or dishonesty imputed unto her: as of idolatry, heresie, schisme and the like; so she was spoiled of her good name and reputation, and counted among the leight and lewd women. For it appeareth by *Ezek.* 23. 25. 26, that they used to intreat dishoneſt women so; disfiguring their face, stripping them out of their clothes, and taking away their faire jewels.

Vers. 8. *I adjure you*] I *charge you by oath*; Heere the spouse (having with much adoe escaped from the watchmen) meeteth with her freinds the *daughters of Ierusalem*; of whom, see the notes on *Song.* 2. 7. & 1. 5, where also she adjured them, upon other weightie cause.

what shall ye tell him?]this is an earnest and passionate kind of speach, shewing her great affection; and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answere in v. 9. & c. 6. v. 1.) should *find* him by being made partakers of his mercie through the revelation of his gospel, (as in *Rom*, 10. 20.) then they should tel (or shew (unto him in their prayers, the state of this his afflicted Spouse.

sick of loue] in Greek, *wounded with loue*: languishing with desire of his mercie, of the forgiuenes of my sins, of reconciliation &c. See the notes on Chap 2. v. 5.

Vers. 9. *more then* another *beloved*: when God and Christ is preached, the wicked take occasion to mention and magnifie other false gods, and erroneous seruices, *Esai.* 36. 18. 29. *Act*, 12. 26. 28. but they that belong to the heavenly Ierusalem, desire to be informed further in the truth, and to know the difference betweene true and false Christs, worships, ordinances, &c; as these here, & so in *Act.* 17. 18. 19. 34. &c. 18. 22 23. 24.

faireſt among women) See Chap. 1 8. Here the Spouse of Christ, though in her sorrow and miseries, though persecuted & abused by wicked *watchmen*, though in the dark night of tribulation; is notwithstanding discerned and professed to bee faire add glorious; by such as belong unto Christ. *Heb*, 11, 24, 26, 1, *The*ſ, 1, 5, 6.

Vers. 10. *White and ruddy)* She describeth Christ unto them in his beauty to styrr up both her owne and ther affections and to draw them after *him*. For as the outward shew of idolaters, allureth the unwise to affect and follow them, *Ezek.* 23. 5. 6. 12. 14. 15. 16: so the true knowledge of Christ with his graces, draweeh the elect to seek and embrace him; *Act.* 2, 22, 37, 41, & 3, 12, 13 &c & 4, 4, & 17. 11, 12, And by the Gospel preached, Christ with his suffrings is *evidently set forth*, *Gal*, 3. 1. Here, as a goodly yongman, he is as in an image portrayed by his visible qualities, his colours; and by the parts of his body. *White* and *red*, as they shew the best temperature of man, so here they may signifie in Christ, 1 his Godhead and Manhood: for God in vision hath appeared all *white as snow*, and *as pure wool*; *Dan*, 7, 9, & Christ in his glory had *his face* shining *as the Sun*; *and his rayment white as the light*, *Mat*, 17. 2, and *in him dwelleth all the fulnesse of the Godhead bodily*, *Coloss*, 2, 9, Man had his name *Adam*, of *Adamah* the red mould of the earth out of which he was taken. *Gen.* 2, 7. and Christ (who here is *Adam red*) is *the last Adam*, 1 *Cor*, 15, 45, & was *partaker with* his children of flesh and bloud, *Heb.* 2, 14. Secondly, *white* denoteth his innocency in himselfe, withour spot of sin: *red*, his sinfull case by imputation, for God *made him*, who knew no sin, *to be sin for us*, *that we might be made the righteousnesse of God in him*, 2 *Cor.* 5. 21, and so these two colours are used to signifie sinfulnesse and innocencie, *Esa.* 1. 18. And consequently *red* betokeneth his sufferings to the sheeding of his bloud; as *white* doth his victorie, peace, joy and comfort in God, *Rev.* 7, 9, 13, — 17, *Eccles.* 9, 8. And in respect of his administration, *white* setteth forth his grace and mercy to repentant and beleeving sinners, whom hee justifieth, sanctifieth and will bring into glorie; who therefore are said to be clothed in *bysse white and cleane*, which is *the righteousnesse of the Saints*, *Revel.* 19, 8, 14, and *red*, his justice in punishing and doing vengeance on his enemies, in token whereof his garments are said to be *red, dyed and dipt in bloud*; *Esai.* 63. 1. 2 3, *Rev.* 19. 13.

having the banner, aboue ten thousand) or, *having banners, of ten thousand*: Hebr. *bannered, aboue* (or *of*, or *with*) *ten-thousand*. Meaning either that he was the chiefest, valiantest and most excellent of all: or, that he had many banners and companies of warriers with him. In the first sense the Greek interpreteth it, *the chosen* (or *choisest*) *of ten thousands*: in the latter, the Chaldee Paraphrast, and other Hebrew expositors apply it to the *ten-thousands of Angels that ministers before him* (as in *Dan.* 7, 10.) The *banner* (or *standerd*) is a warlike signe; and hee that beares it, is of the chiefest; and by it, other warriers doe encampe, as appeareth in the armies of Israel, *Numb.* 2. And there *Iudah* was chiefe standerd-bearer, and had under his banner the greatest number of warriers: so there Christ (*the Lion of the Tribe of Iudah*, *Revel.* 5, 5,) is chiefe among many, yea aboue all; for hee standeth *for an ensigne of the people*, *Esai.* 11, 10, *that* is, *ruleth over the Gentiles*, Rom. 15, 12,) and unto him both the Angels doe minister, and worship him, *Mat*, 4. 11. *Heb.* 1, 6, and many *ten thousands* of people doe beleeue in him, *Act.* 21, 20, *Rev.* 7, 9, and (in his warres against his enemies) as *armies in heaven* doe follow him, *Rev.* 19, 11, — 14.

Vers. 11. *the fine gold the solid gold*) understand *fine gold and solid gold*, for this word *and*, is sometimes not expressed in the Hebrew, thought it be meant

meant; as is noted on *Exod.* 22. 30, *Deut.* 24. 17. Two names of the beſt gold are here joyned, *Cethem*, and *Paz* (or *Phaz*); the firſt is fine, notable and ſhining; the latter, ſolid, ſtrong and faſt gold, or *Feſſe gold*; (according to the Hebrew name,) Fine gold is in Arabik called *Fes*; and the land of Feſſe ſeemeth to bee ſo named of ſuch gold there. Both theſe together, ſet forth the glory, or figurateuely for the *crown* or *ornament of the head*, (as by the *feet* are implyed the *ſhoes of the feet*. Deut. 8. 4. 12. 5.) ſeemeth to denote his headſhip, dignity or regiment, that his Kingdome is moſt glorious (like fine ſplendent gold,) becauſe it is ſpirituall and heavenly; and moſt firme and durable (like pure ſolid gold) becauſe it is eternall: *Ioh.* 18. 36. 37. *Luk.* 17. 20. 21. *Dan.* 7. 13. 14. For the Spouſe calleth her Beloved *King*, in *Song.* 1. 4. and David prayſing God, ſaith, *thou haſt ſet on his head, a crown of fine gold*, *Pſal.* 21. 4. And as Chriſt is here deſcribed, ſo is he in the adminiſtration and government of his Church: that when his Kingdome is prowerfull and glorious, and of large extent, it is like a golden head, as in *Dan.* 2. 37. 38. and when it is adminiſtred according to his lawes and jndgements (which are more *deſired then much fine ſolid gold. Pſal.* 19. 11.) then is *the ſtreet* of Ieruſalem (the Law wherein men walke,) *pure gold*, as in *Rev.* 21. 21. Hereby alſo his rich grace and bountifulneſſe unto men, may be implyed.

his locks) his hayrie lockes, of which before he complayned in *v.* 2. that they were filled with *drops of the night*.

curled) or, *heapes*, that is, are like heapes, curled and buſhy.

black) in *Rev.* 1. 14. Chriſt appeared as an Ancient, with his *hayres white as wool*, here hee is deſcribed as a goodly yong man, with *curled* lockes *black as a rauen*: that white colour ſhewes him to be the *Ancient of dayes*, Dan. 7. 9. full of gravity, wiſedome, juſtice &c. but *black* and *curlod* locks, as they are ſignes of heat and ſtrength in nature, ſo here they ſeeme

to denote ſtrength and vigour ſpirituall, as alſo the hidden myſterie of his counſels, & thoughts & purpoſes unſearchable. According to the varietie of times, cauſes, and adminiſtrations, ſo things are ſpoken diverſly of God and of Chriſt: as in 1 *Tim*, 6, 16, *he dwelleth in the light* which none can approach unto; in 2 *Chro*, 6, 1, he dwelleth *in the thick darkeneſſe*: his adminiſtration of mercy by the preaching of the Goſpell ſignified by *a white horſe*, his judgement by *a black horſe*, *Rev*. 9, 2, 5, And if wee referre this here to Chriſts adminiſtration, it may denote both his counſels unſearchable of any, and in ſpeciall his judgements deccees for his enemies.

Verſ, 12 *as doves*] in *Rev*, 1, 14, *his eyes* are *as a flame of fire*, and in *Dan*, 10, 6, as *lamps of fire*: to ſearch and try all mens wayes, and to ſet mens ſecreet ſinnes to the light of his countenance, Ier, 16, 17. *Pſal*, 20 8, & 11, 4, here, he hath *doues eyes*, to ſhew that he is *of purer eyes then to behold evill*, and can not *looke on iniquity*, *Habak*. 1, 13, that he graciouſly beholdeth his people with mercy, and commiſeration of their miſery, *Deut*, 11, 12, *Pſal*. 34, 6, & 33, 18, 19, and that he faithfully looketh to his covenant with his people; as the Spouſe for her faith and loyaltie is ſayd alſo to haue *doues eyes*, *Song* 1, 15, & 4, 1.

by ſtreames] or, *by currents (rivers) of water*, that run violently: ſuch waters are pure and cleare, where doues delight to bee.

waſhing] to weet *themſelues*: which the Greek tranſlateth *waſhed in milk*. As doues waſhing themſelues in milke, white water are cleanſed from duſt and ſoile: ſo the eyes of Chriſt are pure and cleane, beholding his people in grace.

ſitting in fulneſſe] if the ſimilitude of waters be continued; then it meaneth full channels of water, by which doues delight to ſit: or, if of the doues, it may be underſtrood of ſitting in their lockers, and ſo applyed to the eyes in the holes of the head with fit and due proportion, neither ſunke in, nor ſtarting out; but as the precious *filling ſtones*, *Exod*. 25, 7, were embоſſed and fitly ſet in the hollow places of the golden Ephod: ſo were theſe pure and gracious eyes, in the head of Chriſt.

Verſ, 13, *bed of ſpice*] meaning a garden bed, where in ſpice aromaticall is ſet; as after in *Song*, 6, 2.

flowers] or, *growen plants*, ſo named of being grown great: the word alſo may be tranſlated *towers*, which haue ther names of greatneſſe, The *cheekes* which are both ſides of the face) are likened heere to a garden bed of ſweet ſpice; not barren or faded, but ſprowting and growen up to blade and floure of ſweet odours; whereby the beard alſo that groweth out of the chekes or jawes (*Eſai*, 50, 6,) may be meant. Theſe cheekes of Chriſt thus adorned, ſignifie his manlyneſſe and comelyneſſe to all that by faith behold him, and the ſweetneſſe of the graces that flow from his heavenly contenance; whiles being as a man growen up to yeres of diſcretion, he adminiſtreth all things diſcretly, juſtly and comfortably to his people. The Hebrewes in their, Chaldee paraphraſe on this book, underſtand by the *head*, the *Law* of God, which is to be deſired more then gold: by the *locks of hayre*, the *interpretation of the words* theirin heaped together, which are *black* to thoſe that keep them not: by the *eyes*, his providence to behold and bleſſe his people, by meanes of Counſellors, Teachers, Iudges &c: by the *cheekes*, the *two tables of ſtone*, written with lines as with rewes of a garden of ſpices; and yeelding acute and ſweete ſenſes.

paſſing myrrh) that is, *oile of myrrh* of ſweet ſavour, which paſſeth currant and is vendible among marchants, (as before in *v*, 5,) This ſignifieth that *grace*, (or

gards

words of grace, Luk. 4, 22,) which was powred out in the lippes of Christ, Psal. 45, 3, which set forth by similitude of the pleasant lilie, and sweet myrrh oile, doe note out the comfort and sweetnesse of the Gospell, in the hearts of them that beleeue.

Vers. 14. *The Chrysolite*] in Hebrew *Tharshish*: it is a precous stone of a golden sea-greene colour: see *Exod* 28. 20 These *hands* of Christ, likened unto, or adorned with *hold rings*, whose hollow place or foyle is set and filled with the Chrysolite, signifie his precious, pure and glorious workes; acceptable and honourable before God and men

his bowels] that is, *his breast* and *belly*, for in them the bowels are contained, as the heart, liver &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the *heart* is sayd to bee among the *bowels*, in Psal, 22, 15, and the *liver* is joyned therewith in *Lam*, 2, 11, where also the *bowels* are in Greek translated the *heart*. See before, on *v*, 4.

bright yvorie] Hebr. *brightnesse of yvorie*; meaning, most bright, polished, faire and glorious.

overlaid] or, which is *covered*, and so adorned *with Saphirs*: for in *Gen*. 38, 14. this word is used for *covered*, vvhere the Greek and Chaldee expound it *adorned*. These bowvels of Christ like burnisht yvorie decked with *Saphirs* (vvich are precious stones of a sea blevv, or heaven ly colour) signifie his hearty and heavenly affections, loue, mercy, commiseration &c, tovvards God, his Law, and his people: as he saith (in *Psal*. 40. 9,) *thy Law* is *within my bowels*; and *bowels* are *inward affections*, in 2 *Cor*, 7, 15, a nd joyned vvith *mercies*, in *Philip*. 2, 1, and used for *tendermercy* in *Luk*. 1, 78, and Pauls great longing after the Saints, is said to be *in the bowels of Iesus Christ*: *Philip*. 1. 8. The Chaldee Paraphrast applyeth these to the body of the Church of Israel, the twelve Tribes, vvho shined (as he saith) like lampes, vvere polished in their workes like Elephants tooth (or yvorie,) and shone like Saphirs.

Vers. 15. *His legges pillars of marble*] under the name *legges*, the *thighes* also are comprehended, and all downe to the feet: which are the instruments to beare, susteyn and remoue the body from place to place: so *the legges of a man*, and the *strength of an horse* are mentioned (in *Psal*. 147. 10) to signifie mans might and swiftnesse And as *iron legges* denoted a *strong Kingdome*, *Dan*. 2, 33, 40. so the strength of Christ in his wayes and government, is resembled by *marble-pillars*, and the uprightnesse and purity thereof, by the colour of *white-Marble*, or alabaster.

founded] or *grounded*, *set-fast* as on a foundation.

sockets of solid gold) that is, Christs feet, on which his legges are set, (as pillars on their sockets to susteyne and stay them up,) are of *solid gold*, firme and stable, pure and glorious: so that his way is *perfect*, his ancles *slip not*, 2 *Sam*. 22, 33, 27, his *foot standeth in righteousnesse*, *Psal*: 26, 12, he walketh safely in his way, and his foot stumbleth not, *Prov*, 3, 2, with these feet in justice he treadeth down his enemies, *Psal*. 110, 1, *Esai*. 26, 6, 2 *Sam*: 22, 39, 43, but bringeth good-tidings of peace to his people, *Nahum*. 1, 15, that all they are blessed which trust in him, *Psal*, 2, 12, wheras *confidence in an unfaithfull man in the day of trouble*, *is* like *a foot ou of joynt*: *Prov*, 25, 19.

his countenance) or, *his sight*, *appearance forme*: that is, his personage: for this word, meaneth not his face onely, but his whole person: *to see to* he is *like Lebanon*, goodly, great, high, glorious, So in 2 *Sam*, 23, 21, *a man of countenance*, that is a goodly personable man) is by an other Prophet called *a man of measure*, (that is of great and goodly *stature*,) 1 *Chron*. 11, 23.

Lebanon) a goodly mountaine in the North part of the land of Canaan, see Song. 4. 8. As Christs large, glorious and everlasting Kingdome was signified by *a stone*, that *became a great mountaine, and filled the whole earth*. Dan. 2. 35. 44, and other Kingdomes also are figured by Mountaines Ier. 51. 25, so the largenesse, eminencie and glorie of Christ in his, Kingedome, is here resembled by mount Lebanon.

choise) that is, *goodly*, *excellent*, for things that excel are chosen before other: and these words *choise* and *good* (or *goodly*) are joyned together in the praise of men (as in 1 Sam. 9. 2.) or of trees, *Ezek.* 31. 19. and *choise Cedars* are mentioned in Ier. 22 7, so here, Christ is *choise as the Cedars*, meaning, goodly excellent, flourishing and continuing in vigour: the just man groweth *as a Cedar* in *Lebanon Psal.* 92. 13.

Vers. 16 *his palate*] or *the roofe of his mouth:* which (as the tongue and lippes) is the instrument of speaking, and so figuratiuely vsed for *speech* or *words Prov.* 5. 3.

sweetnesses] or *sweets*, *sweet things*: which properly is meant of sweet meates and drinke, as in *Nehem.* 8. 10 *Prov* 24, 13, but applyed to the words of God, which are sweet to the soule, as honey, or other sweets to the taste, *Psal*, 19 10, & 119 103, Here the *palat* (or mouth) of Christ being likened to *sweet things*, signifieth his words, doctrines, promises, comforts proceeding from his spirit, and being plainly and powerfully uttered, to be pleasant, wholesome, comfortable to the soules of such as doe discerne and beleeve them as the Spouse before said, *his fruits was sweete unto* her *palat* [or *taste*; Song. 2, 3. So the wisedom of God saith (in *prov.* 8. 7, (*my palate* (that is, *my mouth shall speak the truth*. And the Caldee here paraphraseth: *The words of his palate* are *sweete as honey.*

he is *al together*) or, *all every whit of him* is *desires*: that is much to be desired he is wholly amiable: which the Chaldee, expoundeth, *all his commandementes* are to be desired, Thus Christ is both generally and in particular commended and magnified, by the tongue of his Spouse unto the daughters of Ierusalem (as by the tongue of Paul hee was *crucified* among the Galathians, Gal. 3, 1, when his sufferings were declared. But as he is *the power of God, and the wisedome of God, unto them which* are *called*; when to others he is *a stumbling block*, and *foolishnesse*, 1 *Cor.* 1. 23. 24, so, here he is to his Spouse and her friends glorious and beautifull; but to the world he is base and ignominious; *a worme and not a man, the reproch of men, and contemned of the people*: *Psal.* 22. 7, *his visage marred more then any man, and his forme, more the then sonnes of men*: growing up *as a root out of a dry ground:* having *no forme nor comelynesse; no beauty that wee should desire him: Esai*, 52, 14, & 53, 2.

CHAPTER. VI.

WHither is thy beloved gone o thou fayrest among woe men, whither *is* thy beloued turned aside, that whee may seeke him with thee.

My beloved, is gone-down to his garden to the beds of spice: to feed in the gardens, and to gather Lilies. I *am* my beloued, and my be-

CHAPTER. VI.

O Wither is welbeloved gone,
Thou that of women art the fayrest-one:
O whither may the Loved turned bee
Aside, that we may seek for him with thee
My welbeloved, hee, descended is
Vnto his garden to the beds of spice:
Within the garden that he food-may get,
That also he may gather Lilies-sweet,

ved is mine: he feedeth among the Lilies.

4 Thou art faire o my Loue, as Tirzah, comely, as Ierusalem: terrible, as
5 armies with banners. Turne-about thine eyes, over-against me: for they, have lifted me up: thy haire, is as a flock of goats, that appeare from
6 Gilead. Thy teeth, are as a flocke of sheep, which come-up from the washing: which all of them beare-twinnes, and none among them is bereaved-of-
7 the-yong. As a piece of a pomegranate are thy temples, within thy locks.
8 There are threescore Queenes, and fourescore Concubines: and Virgins
9 without number. My Doue, my perfect-one, she is one, she is the onely one of her mother, she is the choise-one of her that bare her:. The daughters saw her, and they blessed her, the
10 Queenes and the Concubines, and praised her Who is she that looketh-forth as the morning: faire as the mone, cleare as the Sunne: terrible as armies with banners.

11 I went-downe to the nut-garden, to see the fruits of the valley: to see whether the vine flourished: whether
12 the Pomegranates blossomed. I knew not, my soule put me, the chariots of my willing people.

13 Returne, returne, o Shulammites, returne returne, that we may look upon thee: what shall yee see, in the Shulammitesse, as the companie of two-armies,

I my beloveds am, and my loved
Is mine, he doth among the Lilies feed.
My Loue, thou art as Tirzah beautifull, 4
Comely, as is Ierusalem: dreadful,
As are the warlike-bannered armies. 5
Over-against me, turne-about thine eyes:
For they haue lift me up: so is thyne haire
As flock of goats, from Gilead that ap- 6
peare, (gone-
Thy teeth as flocke of sheep are, which bee
Up from the washing: of which every one
Doe bring-forth equall-twines, and them among
Is none that is bereaved-of-the yong. 7
The temples-of thine-head, thy locks within 8
Like to a piece of a pomegranate been.
Queens threescore are, & Concubines foure- 9
Of Virgins eke innumerable-store. (score
My doue my undefiled she is one:
She of her mother is the one-alone,
Of her that bare her she the choise-one is;
The daughters they her saw, & did her blisse 10
The Quens & Concubines & did her praise
Who is she that as morne her selfe displaies?
Faire as the Moone is as the Sun so cleare
Dreadfull, as armies that doe banners beare,
To the Nutgarden I went-down, to see 11
The valley fruits: to see if the vine-tree
Flourisht, if blossome did the Pomgranets
I knew not, my soule put me, the, charrets 12
Of my freepeople. Turne o turne (I say)
Shulammitesse; turne turne, we view thee 13
may,
What shall you see in the Shulammitesse
As companie that of two-armies is,

Annotations.

TVrned-aside) or, *hath he turned*-his-face, to wit, from thee to others; or, to an other place.

that we may seek] or, *and wee will seeke him.* The daughters of Ierusalem (Gods elect) having heard from his Spouse, the praises of Christ; are moved earnestly to inquire after him, and promise (if they know where) to seeke him with her, that they might bee made partakers of his grace and blessings. Such is the effect of the preaching of the Gospell, in the hearts of the chosen; *Act.* 2, 37, & 44, & 11, 20, 21. But the Watchmen forementioned (*Song.* 3, 3, & 5, 7,) had no such affection: that in them the saying was fulfilled. *The Pastours are become brutish, and haue not sought the Lord; therefore they shall not prosper*; *Ier.* 10. 21.

Vers. 2. *is gone-downe to his garden*] The *garden* of Christ is his Church, as in chap. 4, 16, & 5, 1. The Spouse which before missed and sought him, hath now intelligence, and informeth others where he is: so that this respecteth another time and state, and the promise is fulfilled. *Seeke and yee shall finde, Mat.* 7, 7. *If from thence thou shalt seeke the Lord thy God, thou shalt finde him; if thou seeke him with all thine heart, and with all thy soule, Deut.* 4, 29.

bed *of spice*] rankes, rewes or beds wherin spices were sowne: which seemeth to meane companies of beleevers, in whose hearts (as in good earth) the sweet and precious word of the Gospel was sowen, *Mat.* 13, 8, 23. For these *beds* are by Aquila a Greek interpreter translated *Prasiai*, which word is used in *Mark* 6, 40, for *rankes* of people sitting down to be fed of Christ.

to feed] to associate himselfe and communicate with the graces of his people, eating his pleasant fruits, as in *Song.* 4, 16, as also to feed his friends and impart unto them the graces of his spirit, in their gardens (his particular Churches) as in *Song.* 5. 1.

to gather Lilies) to accept the sweet-smelling fruits of his owne graces growing in his Churches: or to gather unto him his faithfull people, which are as Lilies among thornes, *Song.* 2. 2. The Hebrewes in their Chaldee paraphrase, apply this to Gods returning of his people from the captivity of Babylon by Cyrus, Ezra Nehemiah, Zorobabel &c, and the restoring of his worship in the Temple, reedifed, and accepting their service, and nourishing them with dainties; *and as a man that gathereth lilies out of the valleis, so gathered he them out of Babylon.*

Vers. 3. I am *my beloveds*) The spouse here glorieth in the peace renewed between Christ and her, and their mutuall communion by his Spirit and her faith; notwithstanding her former infirmities & afflictions. The same words (but in other order) shee vsed before, in *Song.* 2. 16, see the annotations there.

Ver. 4, *Thou* art *fair*) The Spouse having found, and being reconciled to Christ, is here commended by him for her manifold graces wherwith she was beautified. Compare these her graces with the former, in *Song.* 4. 1, &c.

as Tirzah) This was a Citie in Canaan not farre from Samaria, wherein one of the 31 Kings whom *Iosua* conquered, did dwell; *Ios.* 14, 24, Afterward the Kings of Israel kept their Courts in it, 1 *King.* 14, 17, & 15. 21, 33, & 16, 6, 8, 23. By interpretation *Tirzah* signifieth *gratefull, well-pleasing*, or, *acceptable*, and so the Greek here translateth it, *Good pleasure*, or *favourable acceptation*: which sheweth it to be a goodly pleasant place, such as Kings delight to dwell in. A like beauty is here ascribed

scribed to the spouse, being made faire and acceptable by Christ her Beloved; as Ephes. 1.6. & 5.27.

Ierusalem] a citie renoumed for glorie, especially becausse God himselfe chose to dwelt in it, having his temple built there on mount Sion. It was *faire in situation, the joy of all the earth the Citie of the great King*; Psal. 48.2.3. &c. Hereupon the Church under the Gospell, the *Spouse* and *wife of the Lambe*, Christ is called *Ierusalem*, holy, and heavenly: whose glory from God, and excellent ornaments, are described at large, in *Revel.* 21.2.9, 10, 11. &c. *Ierusalem* by interpretation is the *Sight of peace*.

armies with banners] or, *as bannered hosts*; as armies ordered under their banners and ensignes, which are terrible to their enemies: So againe in *v.* 10. This shewes the peace of the spouse to bee in Christ. but from the world she is to look for affliction, & is to fight the good fight of faith in the order apointed ther of God. Thus when Israel abode *in hills tents according to their tribes*, encamping in the wilderneſse, his tents were, goodly, his strength was as an Vnicornes, he couched as a coragious Lion. whom none durst stirre up, *Numb*, 24 2.5.8.9

Vers. *Turne about thine eyes*] This word is used sometime for *turning towards*, as in 1 *chron* 12. 23, sometime for *turning away*, as in *Ezek* 2. 22. *Here* it semeth to be meant in the first sense, that the *eyes* of the spouse, (which weere like *doues*, *Songs* 4.1.) should now in her beloveds absence be turned to him by faith; that thereby might beincouraged & chearedin her loue.

over gainst me) towards me, though farre off: so the word is used sundry times, as is noted on *Numb*. 2.2. It may also be Englished *from be*, or, *from be fore me*]

for they haue lifted me up) or *that they may lift me up*, to weet. with courage strength, comfort &c. as in *Psal* 138.3 *thou hast incouraged* (or *lifted up strengthned*] *me* In this sense the Greek here translateth figuratiuely, *for they haue lifted me up on wing*, [or *haue made me flye to*] that is, encouraged, cheared me. The *Hebrewes* also in their Chaldee paraphrase apply this to the restoring of the high Councell or Senate in Ierusalem, after their returne from Babylon.

thy haire) thy thoughts, counsels purposes &c. are orderly composed, like the hayre of fat goats: see the notes on *Song* 4.1.

Vers. 6. *teeth*] wherewith shee eateth the spirituall food of the word &c. or, devoureth her enemies. See *Song*. 4.2.

from the washing) and so are white and cleane.

Vers. 7 (. *temples*, signfying her modesty, shamefastnesse &c. See *Song*. 4.3.

Vers. 8. *There are threescore Queens*] Hebr; *Sixtie, they Queenes, and eightie Concubins*: which may be understood either affirmatiuely; *There are sixtie*, (as the Greek also translateth; (or by supposition, *Be there sixtie Queenes*; that is though there were sixtie &c, yet one is my doue. And for the numbers *threescore* and *fourescore*, it is uncertaine whither the allusion be to Solomons wives and concubines which he took at first before he encreased them to *seven hundred wives and three hundred concubines*, 1 *King* 11.3, (as before we heard of *threescore valiant men* about Solomons bed, *Song* 3,7,) or, as the Hebrewes conjecture, to sonnes of Noe, Abraham, Esau &c: or rather whether a certaine number be not put for an uncertain; meaning many Quenes moe concubines, and innumerable damsels: as *seuen shepheards and eight princes*, in *Mic*, 5.5. signifie many, and no definite number. So *sixe troubles* and seven, in *Iob*. 5,19. and other the like.

Concubines) these were secondary wives taken for propagation of children, but

they bare no rule in the familie as wiues, neither had their childeren such right to inhereit as had the others, but were sent away with gifts as Abrahams practice, sheweth Gen 2 5.15 6. See the Annot. on Gen 22.24.

Virgines] or *maydens*, *damosels*; Such as are not married at all, but accompanie and attend upon Quenes, and other great, women, as in *Psal*. 45 15, *Ester*. 2 9

Vers 9 *she* is *one*] or There is (but) *one my doue* &c so this *one* onely is opposed o the many Queens, Concubines &c. formentioned Here the Spouse of Christ which is but *one*,) as there is *one Bodie*, *and one Spirit*, *one Hope*, *one Lord one Faith*, &c *Ephes*. 4.4 5,) is preferred before the mulltitude of other, which in their owne and the worlds esteem, are Queens, Ladies &c: *Rev*. 18 7, *Esai* 47.7. Thus was it said of Israel *And who is like thy people*, *like Israel*: *one nation in the earth*, *whom God went to redeem for a people to himselfe* &c. 2 *Sam*. 7, 23. And when God entred into covenant with them he said *If yee will obey my uoice in deed*, *and keep my covenant then yee shall bee a peculiar treasure unto me aboue peoples*: *for all the earth is mine*, *Exod*. 19, 5,

the onely *one of her mother*) or, *one she* is *to her mother*, meaning by *i mother*, *Ierusalem* which is *aboue*, *which is mother of us all Gal*.4 26, which was prefigured by Sarah the frewoman, the onely wife of Abraham, of whom hee had his onely son Isaak, the child of promise: though he had (by Agar and Keturah his Concubines) other children also, to whom hee *gaue gifts*, *and sent them away*: but *gaue al that he had unto Isaak*, *Gen* 2 5 5.6. And Sarah was a type of the New Testament, and Isaak (in whom Abrahams seed was called) of the children of promise, which *by* faith in Christ are made heires of salvation, *Rom*. 9, 7 89, *Gal*.4.22, -- 31. But here, the holy seed is likened to a daughter, espoused unto Christ belonging to the heauenly Ierusalem the mother of the faithfull onely,

the choise one) or *the cleare* (*the* one as after in *v*.10, *cleare as the Sun*, The Hebrew *barah* signifieth pure and cleare from filthinesse, purged, polished seperated and select from others; and so the Greek here expoundeth it *elect* or *chosen* and the word is used for *choice* in 1 *Chron*. 40, *Numb*. 5 18, and otherwhere as also or *purged* by trials and afflictions, *Dan*. 11, 3 5, & 12.1 0, which signification hath use in this place.

the daughters (the virgines or damosels forementioned in v. 8, - and such as were spoken of in *Song*. 2.2.

they blessed her (or, *they called her blessed thy counted her happy*; as in *Iam* 5 11 *we count them happy which endure*,

praised her] The Spouse here, as Israel of old, praised & counted happy for the great blessing of God upon her; whom he hath made *high aboue all nations which hee made in praise and in name and in honour Deut* 26, 19, So Moses said *This is in your wisedome and your understanding*, *in the eyes of the peoples*: *which shall heare all the statutes and say*; *surely this great nation*, *is a wise understanding people*; *Deut*, 4 9 So *the people magnified* Christians *Act*, 5 .13.

Vers. 10. *Who is she*] or, *who is this* that is, what manner of one is this: as *Tis wo* in *Mar*. 4. 41, is *Patapos*, *what manner* of man, in *Mat* 827. So *whose sonne*: that is, *what manner of mans sonne is this youth*? 1 *Sam* 17. 55. Here the praises fore spoken of are set forth most gloriously: or new state of the Church is described.

as the morning) that is lightsome, bright, chearefull; as the morning after the dark night, so the Spouse after the darknesse of affliction, errour, ignorance ariseth to her own and other comfort. Thus it is said to the Church, *arise*, *shine for thy light*, *is come*, *and the glorie of the*

Lord

Lord is risen upon thee: and the Gentiles shall come to thy light, and Kings to the brightnesse of thy rising; Esai. 60. 1. 3. And to such as amend their waies, he promiseth, *Then shal thy light break forth as the morning* &c. Esai. 58. 8.

fayre as the Moone] which is called in Hebrew *Lebanah* of her *whitnesse* and bright shining. When glory and prosperity is promised, God saith, *Thy Sunne shall no more goe downe, neither shall thy Moon withdraw it selfe*. Esai 60. 20. *The light of the Moone, shal be as the light of the Sun and the light of the Sunne shall be seven fold*. Esai. 30. 26, but when affliction is threatned, he saith, *The Sun and the Moone shall be darkened* &c. Ioel 3, 15, Ezek. 32. 7. 8 Heere therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renoume went forth among the heathen for thy beauty; for it was perfect through my comelynesse which I had put upon thee saith the Lord* God Ezek 16. 14 *d*

cleare as the Sun) or *pure* (in Greeke *choice as the Sun* as *v.* 9,) Christ himselfe is the Sun *of righteousnesse*, Mal. 4. 2. the *Woman* (his Spouse) *is clothed with the Sunne* Rev. 12. 1, because by faith she hath *put on Christ*, Gal. 3. 27, by whose righteousnesse imputed, she is purged from all sinne, and so is made glorious. Here also we may observe in her the degrees of grace, her first light being like the *morning* or day dawning; her second beauty like the *Moone*; her third degree, like the Sun it selfe in brightnesse. And so it is said *The path of the just is as the shining light; that shineth more and more, unto the perfect day*, Prov. 4. 18.

terrible] to the enemies, with whom she is to fight under the banner of Christs Gospell and loue. *Song*. 2. 4, having the weapons of her warfare, *not carnal but mighty through God, to the pulling downe of strong hold* &c. 2 Cor. 10. 4. So Isral, was *saued by the Lord the shild of* their *help*, and who was *the sword of* their *excellencie*, Deut 33. 29, God did put *the dread* of them, *and the feare* of them *upon the nations, under the whole heaven* who heard the report of them, and trembled, *Deut*, 2. v. 25. The peoples heard, and were afraid sorow took hold on the inhabitans of Palastina, the Dukes of Edom were amazed, mighty men of Moab trembling took hold upon them; all the inhabitants of Canaan melted away: feare and dread fell upon them &c. Exod, 15. 14, 15 16, Psal. 4. 5. 6 See before on *v.* 4.

Vers 11, I *went downe*] The words of Christ, shewing how he went to visit the garden of his Church.

Nut garden) the orginall word Egoz is not found but in this one place: the Greek translateth it the Nut, and most interpreters *to*: the Arabik also agreth, in which tongue Nuts are called Gen. It meaneth aromaticall trees and fruits (such as Christs gardens are planted with: *Song* 4. 12. 13, 14,) and so is to be understood of that fruit which we call Nutmegs, and the like. The Chaldee paraphrast applyeth this Nut garden to the second Temple, builded by Cirus commandement, and the state of the Church then: but these Prophesies seem rather to mean the times under the gospell, as before is shewed,

the fruits of the valley) *fruits* here properly meane the new, greene or first ripe fruits such as are tidie, & forward in the beginning of the yeare, So after the winter on tribulation and wrath, commeth the chearfull Spring of grace in the garden of the Church, situate low and base as in a valley or bourne where it is watered with Gods Word and spirit, and made fruitfull, The Greek translateth it *fruit of the bourne* (or *streame*.) In hot Countrie gardens and orchards were wont to bee planted neere bournes, streames and pools of water, to make them fruitful Eccl. 26, Ezek, 31, 4, 5, 7

the

the pomgranates (or *pomegranate-trees.* by these, and the former *vines*, are meant the people called of God, and planted in the garden of his Church; which when they flourish *in* a good profession, doe after bring forth the fruit of good workes, to the glory of Christ. The Chalde expoundeth these of the wise men of Israel, likened to a vine, and there plenty of good workes, as the Pomegranate is full of juice and kernels. So in *Song.* 7. 12.

Vers. 12. I *knew not*] These words seeme to be the continued speech of Christ. (though some thinke them spoken by his Spouse; and by saying: I *knew not*, he meaneth experimental knowledge or perceiving: for things are spoken of God after the manner of men; as in *Gen*, 18 21, *I will go down now and see whether they have done altogether, according to the cry of it, which is come unto me: if not, that I may know.* See also *Exod.* 33, 5. *Gen.* 22, 12. Now that which Christ here *knew not*, may be understood of the former things, that he perceived not the Vines to flourish, or the Pomegranats to blossome, and therefore calleth upon the *Shulamitesse* (in *v.* 13. to *return*: or that he knew not, neither was aware of the forwardnesse of his people which was beyond mans expectation, and therefore he furthered them, as with Chariots, to help and hasten them forward: For, Whosoever hath to him shall be given; and he shall have more abundance; *Mat*, 13, 12.

my soul put me] that is, I *put my selfe*; but the manner of speech noteth an earnest desire, & affection; as, *my soule seeketh*, *Eccl.* 7, 28, *my soule loveth*, *Song*, 1, 7, *my soule is troubled*, *Psalm*, 6, 4. *my soul hateth*, *Esa.* 1, 14, *my soul is joyfull*, *Esa.* 61, 10. and many the like.

the charrets of my willing people] or, *of my princely* or *noble people*; in Hebrew *ammi-nadib.* that is my voluntary, free, bounteous or noble people. The Greeke putting both words in one, make it a proper name, *the charet of Amminadab*: i. ther denoteth the people of Christ, w are *voluntaries*, *in the day of* his *power*, *Psalm.* 110. 3, susteined with *a free* (or *princely spirit*, *Psalm.* 51 14. and receiving the *with all readinesse* (or *willingnesse of* as *Act*, 17. 11. & 2. 41. To such Chr as *Charrets* by the ministery of the W to help and hasten them forward in g and to defend them from their enemies. For *Charrets* are used in warres, *Ios.* 11 1 *Sam.* 13. 5, and when God threa vengeance unto the wicked, he saith will come *with his charrets like a whi winde, to render his anger* &c *Esa.* 66. And as the Prophets of old, were *the cha ret and horsmen* of Israel, 2 *Kin.* 2. 12. & 1 14, and peoples conversion unto Chri is called a bringing of them *upon horses in charrets, for an offring to the Lord*, *Esa.* 66. 20. so the Ministers of the new Testament, did so minister the Gospell of God, *that the offring up of the gentiles might be acceptable*, *Rom.* 15, 16, in which sense Chri here, is by his servants, as *charrets* for h voluntarie and free people to be brought as an oblation to the Lord, The Chaldee paraphraseth on the word thus, *I consulted with my soule to doe them* Good, *and to put them high in the charrets of Kings*, &

Vers. 13 *o Shulamitesse*) As Solo (named in Hebrew *Shelomoh*) hath h name of *peace*, 1 *Chron.* 22. 9. and Jeru was also called *Shalem* (or *Salem* *Psa* 76. 3. which signifieth *Peace* *Heb.* 7. 1. here the church or people called upon t returne, is named *Sulamitesse* (in Hebr *Sulamith*) of her peace and perfect with God in Christ: and so one Greek version, it is interpre *Eirene vousa*, as being at peace. It m also have reference to *Ierusalem*, as be a daughter to that mother of us all this name hath occasioned some, pro bly to apply this unto the recalling the Iewes as was foretold, *Rom.* 11 &c, which is to be fullfilled.

returnreturn) this doubling of the word and that twise, shewe h the earnest desire of her conversion, with the certainty there of.

that we may look upon thee] or, *and let us see* or *view thee*, and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this Sulamitesse returned. For even *the Angels desire to look into* the things that are imparted to the Church by the gospell, 1 Pet, 1, 12, and it was Davids one request, that he might *view the pleasantnesse of the Lord*, in his house or temple. *Psal*, 27, 4. And the Prophet foretold how the watchmen should sing with a high voice, for that they should *see eye to eye*, *when the Lord returned Sion*, *Esai*, 52, 8. The Chaldee paraphrast explaineth the words thus, *Returne unto me, o congregation of Israel; returne unto Ierusalem; return unto the house of the doctrine of my law; returne to receive Prophesie, from my prophets, which prophesie in the name of the word of the Lord.*

What shall ye see in the Sulamitesse] or, *Why look ye*, or *would ye look upon the Sulamitesse*. The question (which seemeth to be demanded by Christ) is to stirre up attention and affection in the hearers.

CHAP. VIJ.

HOw beautifull are thy feet with shoes, o bounteous princes daughter: the joints of thy thighes, are like jewels, the worke of the hands of an Artificer] Thy navell, *is like* a round goblet; let there nor want mixture: thy belly, *is like* an heap of wheat set-about with Lilies. Thy two brests *are* like two fawnes, twinnes of the Roe. Thy neck, *is* like a towre of yvorie: thine eyes, *like* the

as the company] or, *as the daunce*; that is a company of dauncers, that rejoyce together; as they were wont after victories, *Exod*, 15, 20. And propheſying of the spirituall joy at the restoring of his people, God saith, *O Virgin of Israel, &c, thou shalt go forth in the daunces of them that make merry*; and, *Then shall the virgine rejoyce in the daunce*: Ier, 31, 4, 13. And at the return of the prodigall son, there were *musick and daunses* in his fathers house, *Luk*, 15, 25. This answere seemeth to be made by Christ himselfe that asked them: or it may be the question continued thus. *what looke ye upon the Shulamitesse*; which is *like the company* (*or daunce*) *of two armies*.

of two armies] or, *of two camps two hosts* in Hebrew *Machanaim*: by which name the place was called, where an host or troups of Angels met Iakob with his troups at his return out of servitude, *Gen*, 32, 1. Hereby is signified both the deliverance of this Shulamitesse out of her miseries, & the joy of men and Angels for her victory. For *there is joy also in the presence of Angels of God, over one sinner that repenteth*, *Luk* 15, 10, and they pitch their campes, about them that feare the Lord, for to deliver them: *Psal*, 34, 8.

CHAP. VII

THy feet with shoes, how are they beautiful,
O thou the daughter of Prince-bountiful,
Ioynts of thy thighes, like unto jewels are:
Work of the hands of an artificer,
Thy navel, is like to a goblet round:
Of mixed-colour let no want-be-found:
Thy belly is like to an heap, of wheat:
That is whith Lilies round-about-beset,
Thy two breast, like two fawnes twinns of the Roe,

They

pooles in Heshbon, by the gate of bathrabbim, thy nose, is like the owre of Lebanon, looking toward Damascus. Thine head upon thee, like Carmel, and the hayre of thine heead, like purple: the King, is bound ain the glleries. How fayre art thou fnd how pleasant art thou; o Loue, or delig hts: This thy stature, is like to a palm tree; and thy breasts to clusters. I said, I will goe-up to the palm-tree, I will take-holde, of the boughes thereof: and now let thy breasts be, as clusters of the vine and the smel of thy nose, like apples. And thy palate like the good wine that goeth to my beloued, to righteousnesses: causing-to-speak, the lips of those that are a sleep.

I am my beloveds; and his desire is towards me. Come my Beloved, let us goe-forth into the field? let us lodge in the villages. Let us get-up-early, to the Vineyards; let us see whether th e vine flourish, the tender-grape open it selfe; whether the pomegranates blossome: there will I giue my, loues to thee. The Mandrakes give a smell, and at our dores, are all precious things, new and old: o my Beloved, I haue layd-them-up for thee.

Thy neck, an yvorrie towre is like vnto
Thine eyes are like the pooles in Hesebon
By gate that haunted is of many one
Thy nose is like the towre of Libanus,
That loketh to the face of Damascus,
Like unto Carmel is thine head on thee
The hayres eke of thine head, like purple lie
The King, he bound is in the galleries.
How fair art thou, how plesant art like wise
Thou, o dear-Loue for all delightfulnesse;
Like to a palm-tree this thy stature is,
Like unto clusters are thy breasts also.
I said, I will up to the palme-tree goe;
Will of the boughes there of fast-hold get me
And now thy breasts like the Vine clusters
And of thy nose like aples be the smel, (be
Thy palate eke, like wine that doth excel
That goes to my Beloved, to righteousnesse
Causing the spekers lips spech-to expresse.
I my Beloveds am: and his dsire
Is towards me: Come let us forth retire
Into the field o my Beloud, and let
Vs in the villages a lodging-get.
Vnto the vineyard let us rise earely
Whether the vine doe flourish let us see,
The tender-grape if opening it appeare
If the Pomegranat-trees doe blosoms-beare
There will I giue my deareſt-loues to thee,
The Mandrakes giue a smell at our dore (which
bee
All percious things eke, new and old
For thee, my Loved, layd up-warily.

Annotations.

HOw beautfull are) The Shulammitesse of Spouse of Christ, is here admired and prayſed for her graces wherewith God had furnished her, and adorned her whole body: the particulers whereof are described in other o de

derthen before in Chapt. 4 and 6, for here her *feet* are first mentioned, and then other parts upward, unto her head. This description seemeth to be made by her friends, that called upon her to *returne*, Song. 6, 13. For Solomon (or Christ) is spoken of as an other, or third person, after in v. 5, & 6.

feet with shoes] or *steppes* (*goings*) *in shoes*: here by is meant her obedient walking in the faith and Gospell of Christ; whereby she being freed from the misery and bondage of sinne, made free by the truth (as *Iob*. 8. 32, (stood fast, and walked stedily in the liberty and grace of Iesus Christ, *Gal* 5, 1, not going bare footed, as was the manner of captiues, and others, in miserie *Esai* 20, 4, 2 *Sam*, 15. 30, but God rehearsing his blessing, upon his Church saith *I shod thee with Tawash* in *Ezek*. 16. 10., so here the *feet* of the Spouse are *shod with thee preparation* or *stability*;) *of the gospell of peace*; *Ephes*. 6. 15, with the knowledge, profession, and obedience whereof, shee being firmely setled and defense her feet and steped were now *beautifull* as the *feet* also *of them that preach the Gospell of peace*, are said be *beautfull*: *Rom*. 10. 15.

bounteous princes daughter] Hebr *bath nadib*, that is *daughter of the Bountifull*. (or *of the Prince*. *the Noble*) for Princes were stiled *Bountefull* or *Benefactors*, Luke 22, 25, as being free, liberall, and willing to doe good unto others: here by his signified that she was of noble race and ingenous disposition, ready and willing to serue the Lord, and propagate the grace of his gospell unt others; as before Christ called them his *willing* (or *noble*) *people*; *Song*. 6. 21 And as a *fonne* or *daughter of Belial*, meaneth one of a wicked disposition, *out* 13. 13, 1 *Sam* 1. 16, and for a King.. to be *the sonn of Nobles*, *Eccles* 10. 17 is to be of an ingenuoues and noble disposition; so to be a *daughter* of Nadib is to be noble and bounteously acted. This title belongeth to such only as beleeue in christ, *which* are borne *not of bloods*, *nor of the will* of the *flesh*, *not of the will of man*, but of *God*; *Ioh*. 1. 13. Wherefo when Christ was promised to *reigne* e *justice* it was said that then *Nabal* (the *foole* or *vile person*) should no more be called (*Nadib Liberall*, *Noble* or *Bountifull* *Esai* 32, 1. 5.

ioynts) The orignal word, used onely in this place hath the signification on of *turning* or *going about*; and seemeth to meane the bones that turne and moue in the hollow of the thighes: these are likened to *jewels* or *ornaments*: signifying the frame, upright, goodly and glorious stature, gesture walking and conversation of this Princes daughter, well beseeming the Gospell which shee professeth: being in fit, in orderly and due proportion, as the Greek version also implyeth,

artificer) or *faithfull craftsman*, in Hebrew *Aman*, of fidelity and skilfulnesse in his workmanship: meaning here God or Christ, for hee is the *Artificer* in heavenly things; *Heb*. 11. 10 and the Church with her gracious blessings is *the worke* of his *hands*, *Esai*. 60, 21,

Vers. 2. *a round gobled*) or *a goblet* (or *cup*) of *roundnesse* The Spouse being praised before for her ready receiving of, and holy stedfast walking in the Gospell of Christ: is now further commended for her propagating the truth unto others: likened to a mother nurseuing and nourishig her childeren co Sion or

For *eruſalem*

Ierusalem (named here the *Shullammitesse* *Song* 6. 13,) is likened to a woman with child travelling , bringing forth children [or a man child ,) and after nourſing them with the breaſts of her conſolation, *Eſai* 66 7,— 11. So here firſt the *navel* (by which ,the childe is nouriſhed in the wombe ; is commended for the forme, *round* as a *gobled*; and for the nouriſhment, which is as mixed liqour without ſcarcity , wherewith the goblet is ful : and after her *breaſt* ; with which the child is nouriſhed after it is brought forth ; are praiſed in *vl.* 3. Thus Paul preaching the Goſpell, to the Churches , is likened ſometime to a *father* that begetteth , ſometime to a mother travelling in childbirth ; ſome time to a *nurſe* cheriſhing her children ; 1. *Cor* 4. 15, *Gal* 4. 19, 1 *Theſſ.* 2. 7.

let there not want] or *there wanteth not* , or, *ſhal not want* : but the former is more patheticall. as wiſhing a coutinuall ſupply of grace, for nouriſhement of the children of Chriſt: though a promiſe alſo is here with implyed.

mixture] that is *liquor mixed* and tempered, and ſo made fit to refreſh and nourish. For they uſed to temper and mixe their wine, either with water or milke , to allay the heat ; or with ſpices to make it more comfortable, So the *Wiſedome* of God is ſaid to haue *mingled her wine Prov.* 9. 2, Chriſt drank his *wine* with his *milke*, *Song* 5 , 1, and after here is mentioned *ſpiced wine*, *Song*, 8, 2 , and *mixture* (or *mixed wine*) was ſought for of drunkards, *Prov* , 23, 29, 30, *Eſai*, 5, 22, The *navel* therefore, not wanting *mixture*, ſignifieth the *juice* of grace abundantly ſupplyed of God, for the nouriſhing and cheriſhing of his yong children . in the body of his Church , ſo that both mother and infant are in health and good plight , not deſtitute of any good : even as to them that remember and keep Gods Law, it is promiſed, that health ſhall bee to their *navel*, and marrow (or moning to their *bones* ; *Prov* 4 1. 8,

an heap of wheat) The ſupply growth of grace is here further commended , by likening her *belly* to *an heap wheat* for, in their harveſt , they gared their corne into floures ,where it ſtacked up on heaps ,and after threſh *Ruth* 3, 7, *Hag*, 2, 16 To ſuch a *heap* . is her *belly* reſembled : ſignifi that her ſpirituall harveſt being co ſhe was ready to bring forth ſtore good yſſue , as wheat, fit for the Granary,

ſet about with lilies) As the corn floores in Iſrael being in the open fi were hedged about for ſafe defenſe : ſo the belly of Chriſts ſpouſe big and ready to bring forth fruit unto him, is beſet with an hedge of lilies, for her ſingular comfort and glory. So that her way is not hedged up with thornes, as was Harlots, *Hoſ*, 2, 5, 6, but ſet about with lilies , denoting the graces wherewith the Spouſe her ſelfe , and thoſe about her are invironed: The Iewes applying theſe things to their Church eſtate, their Chaldee paraphraſe; underſtand by the *Nauel* the Court of their Synedrion or high Council, governing all , as the child is nouriſhed by the navell in the mothers womb : the round *let*, to ſignifie his cleare doctrine of the Law as the round moon; ſo that the words of the Law are not wanting from his mouth. waters of the great river runing out of Eden , doe not faile: by the *belly*, they underſtand the 70 wiſe men or Counſellors that ſate about him as a round flore, which celars are ful of tithes ſanctified things &c and by *Lilies*, the men of the great Congregation , as Ezra Zorobabel, Nehemias Ioſua and the like, who had their imployment in the law, day and night:

Verſ, 3 *breaſt*] that miniſter ſweet conſolation to the children ſucking out of them the ſincere milke of the Word *Eſai* 66, 11, 1 *Pet*, 22, See the notes on

4, 4, who

5, where this resemblance was formerused.

Vers 4, *tower of yvorie*) faire, strong and upright. In *Song* 4.4, the *neck* of the spouse was likened to *the towre of David, builded for an armorie*: here it is likened to *a towre of yvorie* (or *of* Elephants *tooth*,) which the Chaldee paraphrast expounds *the yvorie tower that King Solomon made*. But wee reade of no such tower made by him, unlesse it be meant of that *great throne of yvorie* which hee made, 1 *Chron*. 9.17, and that may well be called *a towre*; even as the *pulpit* which was made for Ezra and others to stand upon when thy read and expounded the Law unto the people, is called in Hebrew *a towre*, *Nehem* 8.4. Thus, the *neck* of the Shunnamitesse likened to Solomons yvorie throne, denoteth the power and glorie of the Church, in her cleare doctrine and upright judgements, whereby her children are guided and governed peaceably: freed from the servitude of men, of sin, satan & all enemies, 1 *Chron* 7,23, *Rom*. 6 *Heb*. 141.5, so that now, *Ierusalem* is loosed from the bands of her neck, as was promised in *Esai*. 52.2, and is made to *inherite the throne of glorie*, 1 *Sam* 2.8. See the notes on Song. 4.4, The Chaldee also by the *neck* here understandeth *the iudge of Israel*.

the pooles in Heshbon) or, *Cheshbon*; in Greek, *the lakes in Essebon* As before her eyes were like *doues* Son. 4. 1, so here they are like water *pooles*, cleare to see the truth, and to looke unto the wayes and actions of her selfe and others. It may also intend her watry eyes, weeping for her former sinnes: as Ieremy lamenting the sinnes of his people, wisheth that his eyes were *a fountaine of teares*, Ier 9.1 and prophesying their conversion, hee saith, *they shall come with weeping* &c, Ier. 31.9. *Heshebon* was a Citie where King Sihon sometime dwelt *Numb*. 21, 26, was scituate in a goodly fertile Country which the Reubenites possessed, *Numb*. 1.2.3.4 37, so it seemeth to haue in it faire and cleare pooles or ponds of water which beautified it, as eyes doe the body. The Hebrew expositors understand by these *eyes* the *Prophets*, or (as the Chaldee Paraphrast saith, *Scribes*. *Heshbon* by interpretation signifieth a *Count*, *computation*, or *artificiall deuise*: and thus some expound it here, poles artificially made: and *pooles* haue their name of *blessing*; either because they were esteemed great blessings in those hot and dry countries, *Iudge*; 1.15, or because they were filled with raine the blessing of God, *Ezek*. 34.26.

Bath rabbim] or, (as the Greek interpreteth it,) *Daughter of many*; so that it was a gate frequented of many, and it may be a gate where the Iudges sate for publike judgements, and Assemblies were at the gates, *Ruth* 4.1, 2 *Sam*. 19.8, *Lam* 5.14, wherefore if *Heshbon* be not the proper name of a Citie, these pooles may be thought to be at some gate of Ierusalem, where many people assembled, as in *Nehem*. 8.3. The Chaldee applyeth it to the Governours that sate *in gate of the house of the great Councill*.

thy nose) This is a principall ornament of the face; the instrument of smelling and of drawing breath; sometime it is used for the whole face; and oftentimes for anger which appeareth by the face and breath. Here it seemeth to denote her spirituall courage and bold carriage against her enemies; because her *nose* is likened to the *towre of Lebanon*, which was high and lofty, For as in speech of the wicked, the *loftinesse of his nose*, [or *countenance*) in *Psal*. 10: 4, signifieth his lofty stout and proud cariage: so here contrariwise it being spoken for praise in the godly, her *nose* like an high *towre*. noteth her courage and magnanimty for the truth, manifested in her countenance and behaviour, so that she discomfiteth all her

enemies. On the contrary, when God threatneth the overthrow of Ierusalē for her adulteries, he saith that her lovers (turned to be her enemies) should *take away* her *nose* and her *eares* &c. *Ezek.* 23, 25.

towre of Lebanon) or, of *Libanus*; which was a mountaine in the north parts of the land, It may here be understood of the towre of the house, called *the house of the forrest of Lebanon*, which Solomon built very stately, 1 *King.* 7. 2, in which he he put 200 *targets*, and 300 *shields made of beaten gold*, 1 *King.* 10, 17.

looking towards Damascus] or, *espying, watching, beholding the face of Damascus*: which was the chiefe Citie in Syria, *Esa.* 7. 8, called in Hebrew *Dammesek*, sometime *Darmesek*, as in 1 *Chro* 18. 5, & *Dummesek*, 2 *King.* 16. 10. in the Greeke and in the new Testement *Damascus*, *Act.* 9. 2 it lay north ward from mount Lebanon aforesaid. was a goodly citie *of praise* and *of joy*, *Ier.* 49. 24. 25. The inhabitants were commonly enemies to Israel, and often wars were between Gods people & them as the story of Scripture sheweth, 1 *Chro*, 18 5. 6, 1 *King* 11 24 25, *Esai* 7. 8, *Amos* 1. 3. Wherefore *the towre of Lebanon looking* [or *espying, watching*) *towards Damascus*, may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her selfe and her children, against the enemie. For in times of danger, they set on towres and high places watchmen, or spies, to give warning of what thy saw; *a*11 6-9, *Ezek.* 33. 2—6, 2 *Sam.* 18, 24. 25,

Vers. 5, *Thine head upon thee*) This may be understood properly of her head it selfe likened to mount Carmel, or of the ornament upon her head,

like Carmel) or *like crimson*; but both the Greek version & Chaldee paraphrase expound it *Carmel*, the name of a mountaine where Elias killed the Baalists, and prayed for rayne, 1 *King.* 18. 19. 20, 42, *Carmel* also was a place inhabited by Nabal, *Sam.*, 25. 2 5, It seemeth to haue been very fertile; *Nahum* 1. 4, for a fruitfull place is called *Carmel*, opposed to barren wilderneſse, *Esai.* 32 15, & 29 & 33. 9, *Ier* 4. 26. Thus her *head* likened to *Carmel* may signifie her minde filled with the knowledge of God, and fruitfull in graces: so God promising the restauration of his Church, saith, *Israel shall feed on Carmel and Bashan* &c Ier 19, and foretelling the glory of Christs Kingdome saith *the glorie of Lebanon shall be giuen unto it, the excellencie of Carmel and Sharon*, &c. *Esai* 35, 2. The Hebrew *Carmell*, is also used for *crimson* or scarlet colour, 2 *Chron*, 3, 14, which may also be meant here, seeing after her hayre is likened to *purple*: and these were colours worne of Princes and great personages, and so meet for this *Princes daughter* (*v.* 1,) and for the attire of her head on which she weareth *the hope of salvation* (through the bloud of Christ, which these colours also prefigured) *for an helmed*, 1 *Thess*, 5, 8,

hayre] The originall word *dalath* is no where used for *hayre* but in this one place, as the Greek also interpreteth it: properly it signifieth *slenderneſse* or *tenuitie*, and so meaneth small and slender hayre, Some take it for a small lace or head band. wherewith the attire of the head was tied: This her *hayre like purple*, denoteth her cogitations and purposes to be holy, heavenly, and as dyed in the bloud of Christ The Chaldee paraphrase applieth the *head* here spoken of to the *King* the chiefe Governour in Israel, and the *slender hayre*; *to* the *poore of the people* which should be clad in purple, as was Daniel, Mordecai &c, See the notes on Song 4. 1, where the Spouses *haire* was likened to *a flock of goats*, that description differing from this, seemeth to imply a variety of estate for Gods people are not alwaies of like condition in this world though ever glorious in his eyes,

the king is bound in the galleries)

the King, in this Song, is meant Solomon, that is Christ, *Rehatim* which the Greek here likwise translateth *galleries*, as in Gen 30.38.41, and *Exod.*2. 16, *gutters* wherein waters runne, for the flock to drink, unto which some thinke this place hath reference: but in *Song.*1.17, *rahitim* are *galleries* that runne along the house sides; and so it seemeth to meane here. To be *bound in the galleries*, is to haue a fixed habitation in the house of his Church, where the King is reteyned, and as it were tyed with the bandes of loue towards his Spouse, so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will covet thy beauty*, *Psal.* 45.12, and that which is spoken of the lewd woman, *her hands are as bandes*, *Eccles.*7.26, may haue use here of the chaste woman, that her graces are such as doe not onely delight the King, but hold him fast bound unto her in the bands of spirituall wedlocke no more to leaue her, but to abide with her for ever. For so he hath promised, *I will betroth thee unto me for ever*, *Hos.*2.19, *the Lord delighteth in thee, and thy land shalbe maried*; *Esai.* 62.4, *my servant David* shalbe *their prince for ever; and I will set my Sanctuary in the midst of them for ever more: and the name of the Citie from* that *day*, shalbe *The Lord is there*: Ezek. 37.25.29, & 48.35. *The throne of God, and of the Lamb, shall be in it, and his servant shall serue him: and they reigne for ever and ever*; Rev. 22.3.5.

Vers 6 *and how plesant* (This passionate admiration of her beauty & plesantnes, in all her parts, cariage & administration, sheweth the reason of the former speech, why the King was *bound in the galleries*; for that he was delighted, and as it were rauished with her heavenly graces; as before in Song 4.9 10. And as she admireth Christ for his fairnesse and pleasantuesse; so now she is magnified for the like: see the notes on *Song.* 1 15,16.

o loue (that is, ō thou that art dearely loved: thus they call her, to signifiy Christs great affection towards her: for it is on other and more forceable word then was used before in *Song.* 1.6.15, & 2.2,&4.7,& 5.2, &9.4 that, betokening loving society and outward friendship; this signifying inward charritie and loving affection, which is strong and fervent, *Song.*8.6.7.

for delights (or, *delicacies*, or *with pleasures*; meaning full delight, all manner of pleasure: so that al that loue her may rejoyce with her, & delight themselues in the brightnes of her glory; as *Esai.* 6[illegible] 10.11.

Ver. 7 *thy stature* (or, *thy heigth*: in Greek, *thy greatnesse*.

a palme-tree or, *date tree*, called in Hebrew *Thamer*, in Greek, *Phœnix*; it is of tall and upright stature, alwaies green and flourishing, bearing pleasant fruit, wherefore the just mans state is likened to this tree *Psal* 92. 31, and figures of Palm-trees (signifyng heavenly graces) were made in the Temple, 1 *King.*6 29,& 7.36, and foretold to be also in the spirituall Temple under the gospell, *Ezek* 41.18.19, and palm-branches carried in the hand, or on the head, were signes of victorie: wherefore the Saints that by faith overcome the world, appeared with *palm branches in their hands Rev.*7.9. And the Palm-tree is said to be of such a nature, that it will not bow down ward or grow crooked, though heavy weights belaid upon it, but groweth stil upright. So *this stature* of the Spouse likened *to a palm-tree*, sheweth spiritual growth in the faith (notwithstanding al her tribulations) tending alwaies upward towards heaue til she atteyn unto *the mesure of the stature of the fulnes of Christ*, as *Eph.* 4.13. For God had now broken the staues of her yoke and made her goe upright *Lev.* 26.13. So the Kingdome of Israel (whiles it flourished) is likened to a tre

whose *stature was exalted among the thicke branches* &c *Ezek* 19.11.

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Vers 8 I *will goe-up to*] or, I *will clime up on the palme-tree*; meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implyeth his acceptation of the fruits of the Spirit in his Spouse, as is noted on Song. 5.1 But it seemeth (by that which followeth) to be the speech of her friends a foresaid speaking collectiuely as one person to note their unity and joynt consent to comunicate with her graces, as in *Esai* 66:15.11. For things of this sort, are spoken both of God, and of his people, *Esai* 62.5.

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the good wine] that is. the best, most excellent, sweet and wholesome wine: as *the good oile* Psal. 133. 2,) is the best, sweetest and most precious oile. The comfortable doctrines of the Gospell, are likened to *wine* Esai 55. 1. 2 3, Prov. 9. 2. 5. See the notes on Song 1. 2.

that goeth to my Beloved) a commendation of *the good wine*, from the effects, that it is pleasing unto God, and profitable unto men, For by the *Beloved* usually in this Song is meant Christ: by *going aright eousnesses*) or according *to righteousnesses*) that is going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodnesse by the moving and springing in the cup, whereby it is discerned to be the right and naturall wine, and is pleasing to them that drinke it The like phrase Solomon useth in Prov 23. 31, *Looke not on the wine when it is red when it giveth his colour in the cup*, when *it goeth* or *walketh*, that is *moveth it selfe in righteousnesses*: as there. the nature of the most pure and generous wine is described, whereby men are allured to drinck thereof; so here the right wine the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Belevers, to be pleasing and right in the eyes of Christ their *Beloved*. It may also intimate, how the Spouse [*filled with the Spirit*, rather then *with wine*. Eph, 5. 18, her speeches should tend to lead all unto Christ, and unto righteousnesse, that is. faith in him and righteous workes which requireth us to walke in.

causing, to speake] *that maketh to speake* or *giveth utterance*, to *the lippes of those that are a sleep*: or *speaking* in *the lippes* &c. This is the other effect of the Spirit, that as wine maketh men talkative Prov. 23. 19, so the Spirit maketh men to utte the mysteries of God; as the disciples [when some thought thy were *full of new wine*] propheſied and spake with other tongues, the great workes of God, *as the Spirit gaue them utterance*, Act. 2. 4 11. 13, &c. By *sleepers* here are meant sinners awaked and quickned by the word preached, as it is said *Awake thou that sleepest, and arise from the dead, and Christ shal giue thee light* Ephes 5. 14 And so it was promised, *Thy dead men shall liue. my dead bodies shall arise: awake and sing, yee that dwell in dust*: Esai 26. 19. And Ezekiel by propheſying, raised to life the dead bones of the house of Israel, Ezek, 37, which also the Chaldee paraphrast alleageth in opening this place. And not onely dead men, (which are said to be *a sleep*, Dan, 12. 2,) but others also that liue, and through negligence or security fall a sleep (as the spouse acknowledgeth of her selfe, *in* Song. 5. 2,) are inabled by this spirituall wine, to speake: for having drunk thereof they forget their poverty, and remember their misery no more. as Prov. 31. 6. 7 So God promising to *restore comforts* unto Israel, *and to his mourners* saith that he createth *fruit of the lipps, peace, peace* &c. Esai 57. 18. 19.

Vers. 10 I am *my Beloveds*) Here the Spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith that she is Christs; and so an heyre of salvation by *promise*, Gal, 3, 29 See before in Song, 2, 16, & 6, 3.

his desire) *his desirous affection*, the Greek interpreteth it *his conversion* (or *turning is towards me*. this manner of speech was used before, when God chastening the woman for her sin, said *thy desire shalbe unto thy husband*, Gen, 3. 16 but

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ones own use is to taste and discerne in *Iob.* 34, 3, *the palate tasteth meat*, but to others, it is the instrument of speech, in *Prov.* 8. 7, *my palate shall speake truth*. This latter use seemeth here to be meant, that her *palate*. towit, her speech and doctrine, should be like *good wine*, to comfort and reviue bitter and heavie hearts, *Prov.* 3. 16.

the good wine] that is. the best, most excellent, sweet and wholesome wine: as *the good oile Psal.* 133. 2,) is the best, sweetest and most precious oile. The comfortable doctrines of the Gospell, are likened to *wine* Esai 55. 1. 2. 3, *Prov.* 9. 2. 5. See the notes on Song 1. 2.

that goeth to my Beloved) a commendation of *the good wine*, from the effects, that it is pleasing unto God, and profitable unto men, For by the *Beloved* usually in this Song is meant Christ: by *going aright* (*righteousnesses*) or according *to righteousnesses*) that is going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodnesse by the moving and springing in the cup, whereby it is discerned to be the right and naturall wine, and is pleasing to them that drinke it The like phrase Solomon useth in *Prov.* 23. 31, *Looke not on the wine when it is red when it giveth his colour in the cup*, when *it goeth* or *walketh*, that is *moveth it selfe in righteousnesses*: as there. the nature of the most pure and generous wine is described, whereby men are allured to drinck thereof; so here the right wine the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Belevers, to be pleasing and right in the eyes of Christ their *Beloved*. It may also intimate, how the Spouse [*filled with the Spirit*, rather then *with wine*. *Eph.* 5. 18, her speeches should tend to lead all unto Christ, and unto righteousnesse, that is. faith in him and righteous workes which requireth us to walke in.

causing, to speake] *that maketh to speaske* or *giveth utterance*, to *the lippes of those that are a sleep*: or *speaking* in *the lippes* &c. This is the other effect of the Spirit, that as wine maketh men talkative *Prov.* 23. 19, so the Spirit maketh men to utte the mysteries of God; as the disciples [when some thought thy were *full of new wine*] prophesied and spake with other tongues, the great workes of God, *as the Spirit gaue them utterance*, Act. 2. 4 1 1. 13, &c. By *sleepers* here are meant sinners awaked and quickned by the word preached, as it is said *Awake thou that sleepest, and arise from the dead, and Christ shal giue thee light Ephes* 5 14 And so it was promised, *Thy dead men shall liue. my dead bodies shall arise: awake and sing, yee that dwell in dust: Esai* 26 19. And Ezekiel by prophesying, raised to life the dead bones of the house of Israel, *Ezek.* 37, which also the Chaldee paraphrast alleageth in opening this place. And not onely dead men, (which are said to be *a sleep*, *Dan.* 12. 2,) but others also that liue, and through negligence or security fall a slep (as the spouse acknowledgeth of her selfe, *in* Song. 5 2,) are inabled by this spirituall wine, to speake: for having drunk thereof they forget their poverty, and remember their misery no more. as *Prov.* 31 6. 7 So God promising to *restore comforts* unto Israel, *and to his mourners* saith that he createth *fruit of the lipps*, *peace, peace* &c. *Esai* 57. 18. 19.

Vers. 10 I am *my Beloveds*) Here the Spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith that she is Christs; and so an heyre of salvation by *promise*, *Gal.* 3, 29 See before in Song. 2, 16, & 6, 3.

his desire) *his desirous affection*, the Greek interpreteth it *his conversion* (or *turning is towards me*. this manner of speech was used before, when God chastening the woman for her sin, said *thy desire* shalbe *unto thy husband*, *Gen.* 3. 16 but

now this woman being renued by grace and espoused unto Christ, as to an husband, 2 Cor. 11. 2. rejoyceth that *his desire is unto her*, And this appeareth by the whole scope of this Song, and especially by those words, in Chap. 2.14 & 4.9,10. & 7.5. So contrary each to other are our naturall sinfull state, and our estate by grace in Christ.

Vers 11. *into the field*) or *into the countrie*: a place of corne, Vines figtrees, pome granate trees &c as Ioel. 1,11.

in the villages) or *by the Cypresse trees*; for, the Hebrew *Cepharim* may signifie both: but the Greek also interpreteth it to *villages*, and such *countrie villages*, are distinguished from *fenced cities*, 1 Sam. 6, 18. Chron. 27,25. The Spouse here desireth of Christ, that they may go together into the *field* & *villages*, to look unto their husbandery, how it prospered & whether the trees there planted did flourishe and fructifie, as the next words manifest. Hereby, desire and care is signified, for the encrease and propagation of the gospell abroad in the world, (for *the field* in the parable *is the world*, Mat. 13. 18.) And as Christ himself in the dayes of his flesh *went about al the cities & villages*, preaching the gospel, Mat. 9, 35, Mar. 6, 6, and his disciples went abroad to *teach all nations* Mat. 28. 19: so afterward both he in spirit walked among the golde Candlesticks of his churches, looking to their waies Rev. 2, & 3, and his Apostles went againe to visit their brethren in every citie where they had preached the word of the Lord, and to see how they did; *Act.* 15, 36, Such a care is here intimated, that the Lords field might be visited where he had (like a wise husbandman prepared and fitted his work, *Pro.* 24,27.

Vers. 12. *Let us get up early* or *Let us rise betime in the morning*; an other act of diligence and care, *Psal.* 127,2. such as God performed to Israel of old, when he rose up early and sent his Prophets unto them, because hee had compassion on them; and the Prophets rose early & spake unto them 2 *Chron* 36.15, *Ier* 25.3. *to the vineyards*] that is, the Churches, or places where the Gospell had been planted: so the *house of Israel*, was the Lords *Vineyard*, *Esai* 5.7. The Chaldee also expoundeth this of the house (or place) of assembly, for learning Gods Law.

the tender grape] the first *smal-grape*; of this, see *Song*. 2, 13, 15.

open it selfe, that is *appeare*, and so give sweet smell; the Greek interpreteth it, *flourish*: it meaneth the first appearance of fruit, before the grapes be any thing neere ripe; a token that the Spring is come and that Summer is nigh; *Song*. 2, 12. 13. The Chaldee paraphraste applyeth it to the time of Israels redemption.

pomegranates (or *pogranate-trees*; such doe signifie the particular persons in the Churches, full of grace and good works, See *Song*. 4 13.

there will I giue my loues) The Spouse promiseth to giue unto Christ the fruit of her graces and fruits of her faith, confession, thankes, good workes &c. *there*, in the Vineyards of the Churches, in the societie of the Saints: For the Lord keepeth his Vineyard, and watereth it every moment, he *causeth them that come of Iakob to take root*, *Israel shall blossome and bud*, *and fill the face of the world with fruit*, *Esai*. 27. 3. 5. *And I will bring forth* (saith the Lord) *seed out of Iakob*, *and out of Iudah an inheritour of my mountaines*, *and mine elect shal inherite it*, *and my servants shall dwell there*. *There shall the house of Israel all of them in the land serve me*; *there will I accept them*, *and there will I require your things*, *and the first fruits of your oblations*, *with all your holy things*; *I will accept you with your sweet savour* &c. *Esai*. 65, 9, *Ezek* 20, 40, 41.

Vers 13. *The mandrakes Dund* which the Greek also calleth *Mandragoraes* or *Mandrakes*, haue allusion in name to *Do-*

him, *loues*, fore mentioned, and *Dod* that is Beloved, as she after calleth Christ. *Mandrakes* grew in the field and were found *in the daies of wheat harvest*, as the historie sheweth in Gen 30. 14, &c. It appeareth by Rachels desire there of them, and by the *smell* that here thy are said to giue. that they were very louely and pleasant, differing from the Mandrakes that grow in these parts. The Chaldee paraphrast calleth it *Baljemon Balsam.*

giue a smell or, *an odour* that is are fragrant and yeild a pleasant savour: so the *Vines* are said before to *giue a smell*. Song. 2. 13, and the *Spikenard* of the Spouse. *Song*, 1,12,

at our dores) or, *by our dores*, which seemeth to bee apposed unto the fields where Mandrakes grew as after *new* fruits are opposed unto the *old*: signifying that both at home and abroad, neere and farre, the fame and odour of graces in Gods people, spread it selfe, For a thing is said to be *at the dores*, when it is nigh at hand: *Mat* 24 33.

precious things) or *dainties*, *pleasant* fruits, and delightfull graces, see the notes on *Song* 4.13.16,

new and old) signifying hereby varietye and plenty; *Lev* 26. 10, and *old* fruits are oft times better then *new* as *Luk* 5.39. So now the state of the Church, *instructed unto the kingedome of heauen* is like the houf holder, *bringeth forth out of his treasurie, things new and old Mat*,13.52.

layd them *up* or *hidden*, *treasured*, *stored up*, to be reserved and safely kept. The Chaldee parahraseth thus: *Now rise* [o King Christ *receive the kingdome which I haue layd up for thee.* As the goodnesses of God is great, which he hath layd up for them, that feare him *Psal* 31 10, so all the goodnesse and fruits of grace that flow from his people, are unto his honor praise, consecrated unto him *For of him, & through him, & for him are al things to him* be *glory for ever, Amen Rom* 11.36.

CHAP. VIII.

WHo will giue thee, as a brorher to me, sucking the breasts of my mother: I would finde thee without, I would kisse thee; also they should not despise me. I would leade thee, I would bring thee into my mothers house, thou shouldest instruct mee: I would cause thee to drink: of spiced wine; of the juice, of my pomegranate. His left *hand*, under mine head and his right-*hand*, imbrace me.

I adjure you, ó daughters of Ierusalem: why should yee stirre, and why should ye stirre-up the Loue, untill *it* please?

who *is* this, that commeth-up out of the wildernesse; that leaneth, upon her belo-

CHAP VIII

O *who will giue thee, as to me a brother,*
Even he that sucked the breasts of my mother (thee,
I *would find thee without* I *would kisse*
And-also should not I *despised bee.*
I *would thee leade*, I *would thee bring into*
My mothers house, instruct me shouldst (spice,
thou:
I would cause thee to drinke, wine mixt-with
Of my Pomgranate the delight-full iuice.
His lift hand, *underneath mine head haue*
His right hand *also, me about imbrace* (place
O daughter of Ierusalem that be,
J *doe adjuring-charge you: why shoud ye*
Awaking-stirre, and why should ye disease
By-stirring up the Loue, *untill it please*
Who is this, that comes-up from the desert wast

Tha

Beloved? Vnder the apple-tree, I ſtirred up; there, thy mother painfully-brought thee forth; there, ſhe painfully-brought forth *that* bare thee. Set me, as a ſeale, upon thine heart? as a ſeale, upon thine arme, for loue, *is* ſtrong as death: zeale *is* hard as hell: the coales thereof *are* coales of fire, the flame of Iah. Many waters, cannot quench loue; neither *can* the flouds, drown it: if a man would giue all the ſubſtance of his houſe, for loue, contemning they would contemne it.

We *haue* a little ſiſter, and ſhe *hath* no breaſts: what ſhall we doe for our ſiſter, in the day when ſhe ſhall be ſpoken of? If ſhe *be* a wall: we will build upon her, a pallace of ſiluer: and if ſhe *be* a dore: we will incloſe her, *with* boards of Cedar. I *am a* wall, and my breaſts as towres: then was I in his eyes, as *one* that findeth peace. Solomon had a Vineyard, in Baal-hamon, he gaue the Vineyard, to keepers: *every* man ſhall bring forth the fruit thereof, a thouſand (*ſhekels*) of ſilver. My vineyard which *is* mine *is* before me: the thouſand to thee o Solomon; and two hundred, to thoſe that keep the fruits thereof.

Thou that dweleſt in the gardens, the companions attending to thy voice cauſe thou me to heare.

Flee my Beloved, and be thou like to a Roe, or to a Fawne of the Harts; upon, the mountaines of ſpices.

That to her Loued, *leaning-cleaveth-by*
I ſtirred thee up, under the Apple-tree:
Thy mother there with pain did bring forth
thee: (*with-ſtood*
There, ſhe that *bare thee did bring-forth*
O ſet me, as a ſeale upon thine hart;
Vpon thine arme, (eke ſet me) *as a ſeale*
For Loue, *is ſtrōg as death; & gealous-hate*
Is hard as hell: the coales eke of the ſame
Are coales of fyre, of Iahs *conſuming flame*
The many Waters, loue they cannot quench
Neither the floudes, are able *it to drench:*
If man would all wealth of his houſe ex-
pend,
For loue, it Would be utterly contemn'd.
we haue *a ſiſter ſmall, no breaſts hath ſhe*
In day when ſhee is ſpoke of, what ſhall we
Doe for our ſiſter? If ſhe be *a* wall;
A ſilver palace, build on her we ſhall:
And if ſhe be *a dore; incloſe will wee (too,*
Her round-about, with *boards of Cedar.*
I am *a wall, my breaſts as towres likewiſe*
Then was I *as peace-finding in his eyes.*
In Baal-hamon, there a Vineyard was
Of Solomon, the Vineyard he did paſſe
In-hire to keepers: every man he brings
For fruit therof, a thouſand ſilverlings.
My vineyard which is *mine, before me re-*
maines:
The thouſand-to thee, Solomon, pertaines
Two hundred eke, be the fruit-keepers part.
O thou that dwellers in the gardens art,
Vnto thy voice they that companions be
Attending are to heare it cauſe thou me.
Flee, my Belov'd, and haue a Roes likeneſſe,
Or a yong Harts, on mountaines of ſpices.

Annotations

Annotations

WHo will giue *thee*) that is, *O if some would giue thee*; or *O that thou wert*: a form of wiſhing often uſed in the Scripture; ſee *Deut.* 5: 26. *Pſalm.* 14. 7. The faithfull here deſire the brotherhood, loue and communion of Chriſt, for their further comfort, and that they might manifeſt their loue and obedience unto him.

as a brother) loving affected, conjoyned familar and converſant with me *Brother hood*, ſignifieth neere conjunction, and conſociation, whether by bond of nature or otherwiſe by agreement and covenant, *Zach.* 11. 14. wherfore things without life, coupled together, are called *man and his brother*; or *Woman and her ſiſter Exod.* 25. 20 & 26. 3, and they that are companions in like eſtate (though differing in nature, are bretheren; as Iob was *a brother to dragons, and a companion to Owles Iob* 29. 30 and a man in quality, condition or action like an other, is called his *brother Prov.* 18. 9. *Gen.* 49, 5: and when Solomon perſwadeth his ſon to affect loue, and aſſociate himſelfe unto Wiſedome, hee biddeth him ſay unto her, *Thou* art *my ſiſter, Prov.* 7, 4. Although therfore Chriſt in his humanity was the brother of his people, taking part of the ſame fleſh, and blood with them, *Heb.* 2. 14, yet is hee chiefly called our brother, becauſe we are all of one Father by the Spirit of ſanctification, *Heb* 2. 11. 12, *Mat.* 12 50; And this ſeemeth to be the deſire of the godly here, that Chriſt would vouch ſafe to enter into covenaut with them, by his Word and Spirit, and to accompany them with his grace, for their mutuall comfort, and fruition each of others loue: that he would ſhew himſelfe as a brother, loving by affectioned, mercifull and compaſſionate in their troubles and miſeries; as *a brother is borne for adverſity*, Prov. 17. 17.

ſucking] or, *that ſucked the breaſts of my mother*, that is every way moſt neerly conjoyned, as having both one father and one mother, for ſo the band or kinred is more neere, then if they had one father onely, as Abraham ſaid, *ſhe is the daughter of my father, but not the daughter of my mother*, *Geneſ.* 20. 12. wherefore the child followed the mother, if ſhe were a free or a bondwomã, the child was likewiſe *Exod.* 21. 4, *Gal.* 4 22, 30. And between brethren of the ſame mother, the affections and loue are moſt vehement; as Ioſephs cariage towards Benjamin manifeſteth, *Gen.* 43. 30. 34. The *mother* here is *Ieruſalem* which is *aboue*, *which is the mother of us all*, and ſignifieth the new Teſtament or Covenant of grace and freedome, *Gal.* 4. 26, 24. To *ſuck the breaſts* of this mother, is to participate of her grace and conſolations, *Eſai* 66. 10. 11, & 60. 16, aud Chriſt is then ſaid to ſucke theſe breaſts, when the Covenant or Teſtament is by him confirmed and ſtabliſhed to and with his people, openly profeſſed, and communion of graces mutually doth grow. Which communion is figuratiuely ſignified by eating, drinking, ſucking, ſupping togither and the like. *Song.* 5, 1, *Luke* 2. 15 16, *Ioh.* 6. 51, *Rev.* 3. 20. The Hebrewes in their Chaldee paraphraſe giue this expoſition; *In that time, the King Chriſt ſhall be reveiled unto the Congregation of Iſrael; and the ſonnes of Iſrael ſhall ſay unto him; Come, be thou with us for a brother, and let us goe up to Ieruſalem, and we will ſuck with thee, the ſenſes (or meanings) of the Law, as a ſucking child ſucketh the breaſts of his mother.* It may alſo be obſerved, that things are ſometimes ſaid to be done unto Chriſt, which are done unto his people, *Mat.* 25.

35, 40, Act 9. 45, *Coloss.* 1,24. As therefore Christians when they are begotten or converted unto Christ by the Gospel haue *Christ formed* in them *Gal.* 4. 19, when such are nourished with *the sincere milke of the word*, (as 1 *Pet.* 2. 2.) it may be said that Christ himselfe is nourished in them; for he and his people are one body, and mystically called *Christ*, 1 *Cor* 12. 12. Thus the things here spoken of as to be done unto Christ; may be fulfilled by the begetting, nourishing and cherishing of the elect, when the covenant of life and peace is made, continued and confirmed among them.

I would finde thee without] Her fervent love and desire of Christs communion and brotherly grace, is here accompanied with a promise of all carefull and loving duty, acceptation and obedience on her part For to finde him *without* (or *in the street*) where the Wisedome of God crieth and teacheth *Prov*, 1.20. *Luke*, 13, 26, signifyeth her ready minde to go forth to meet him (as the virgins should to the Bridegroom, *Mat*, 25, 6.) and both lovingly and boldly to entertaine and welcome him, by receiving & obeying his Gospell, as the sequel sheweth. See also *Song*, 2, 3, 4.

would kisse thee) a signe of love, honour and of obedience; as all are exhorted to *kisse the son*, *Psal.* 2. 12. See *Song* 1, 2.

they should not despise me) that is, *men should not*, or, *I should not be despised*; for so this manner of speach often importethe, as is noted on *Gen* 16, 4. Persons are despised or contemned, when either they doe, or are though to doe, that which is not honest or comely, *Gen.* 38 23, 2 *Sam.* 6, 16. or, when they misse of their purpose, and are laughed to scorne with contempt, *Esai.* 37 22, Neither of these should befal her, doing but her duty in seemely & modest sort. and obteyning Christ whom her soule desired. What the state of a people is without Christ, and how subject they are to shame and reproach; the Lord himselfe sheweth in *Esai.* 54. 1. 4, 9. But that honour God, he wil honour; and that despise him, shalbe lightly-esteemed *Sam.* 2. 30. and if any man serue Christ him will the Father honour, *Joh* 12. 26.

Vers. 2. I *would lead thee*] to weet, with honour and solemnity with joy and gladnesse: for Kings and great personages are said to be led and brought along, *Esai.* 60. 11. *Psalm.* 25, 16. Here, that which the faithfull desire and receiue of God and of Christ, to be led and to be brought to his holy mountain, Psal 43, 3. they promise to doe unto Christ: but the Lord doth it by the light of his word and Spirit, *Esai.* 63. 14 *Psal.* 14, 10 they doe it unto him, by earnest prayer stirring up themselves to take hold on him: *Esa.* 01. 7.

my mothers house] the state of Ecclesiasticall policie, & publick assembly, figured by the house or Temple of God in Ierusalem of old, (unto which the Chaldee paraphrase here referreth it,) but is fulfilled in Christian Churches, which are Gods house & temple now, *Heb.* 3, 6, 2 *Cor*, 6, 16. especially *Ierusalem*, which is *the mother of us all*, Gal. 4, 26. See *Song* 3, 4

thou should instruct me) or *shalt teach, shalt learn me*, speaking to Christ, whose instruction she would gladly receiue. Thus also the Greek interpreteth it, *thou shalt teach me*, and the Chaldee, *thou shalt teach me to feare before the Lord.* It may also be referred to the *mother* afore said, she that *instructeth* her: but the former seemeth most agreeable, & sheweth both her desire, & the end of bringing Christ unto her home, that she might be further taught and builded up by the doctrines of his Gospell. And thus it is prophesied, how in the last daies, many people should say, *Come and let us goe up, to the house of the God of Iakob; and hee will teach us of his wayes, and wee will walke in his pathes* &c. *Esai.* 2, 2 3. *Mic*, 4. 1, 2.

of spiced wine) wine sweeted with a mixture, or confection of spices such as the Law) were put into the holy incense and

and oile *Exod* 30. 34. 35, 23, 25, such were also used at the buriall of the dead, 2 *Chron*, 16. 14, and for banqueting, as this place sheweth

the juice) or, *the new liquor*, the *sweet-wine*, which hath the name of treading or pressing out of the pomegranats or grapes. Hereby she signifieth that the word should not be fruitlesse in her, but that she would honour Christ with her graces, and render unto him such fruits of faith, as should be sweetned and spiced with his own Spirit in her, and wrung out of her by the same, whiles she hath fellowship in his afflictions. For when Christ administreth the comforts of his Word & Spirit, he giveth us wine to drinck. *Prov.* 9, 1.--5, *Esai* 55 1.3, and when we bring forth the fruits of his Spirit, and with them doe glorifie him and edifie our brethren; he counteth himselfe refreshed as with wine, and taketh pleasure in his people. See *Song* 4. 10 & 5. 1. This juice and wine, spiced with the trueth, faith, grace, and spirit of the Lord; is contrary to that *cup* in the womans hand, *full of abomination and filthinesse of her fornication*. the heresies, idolatries, and other fruits of the flesh, with which *wine*, the inhabi ants of the earth were made drunk; *Rev* 1 .2.4.

Ver. 3. *under mine head*) understand it prayerwise as before, *let it be under*, or, *should be under my head*. The Spouse privy to her own infirmities, and desirous of strength and comfort from Christ; prayeth that she may be susteyned by him, and finde rest to her soule in the feeling of his love, whose *grace is sufficient* for her, whose *strength is made perfect in weakneſse*; 2 *Cor*. 12, 9. See before in *Song*. 2, 6, where the like words are used.

Vers 4. I *adiure you*) or, I *charge you by an oath*. The Spouse here injoyng Christ, desireth the continuance of his grace, and chargeth her friends that they should by no meanes, disquiet, provoke or grieve him: as she had adjured them twise before *Song* 2. 7, & 3. 5, See the annotations there.

why should yee stirre] that is *doe not stirre*, for it will not be for your profit: before, it was said, *if yee stirre*, in the like sense; and there (in *Song*. 2, 7, & 3, 5,) *the Roes*, and *Hindes of the field* were metioned, which are not here.

Vers. 5. *Who is this*] *this* woman, This either implyeth the springing up of a new Church, conducted by Christ through the wilderneſse of this world: or, if it be understood of the former, it sheweth the admiration of the daughters of Ierusalem, at her increase, strong faith, patience holy order &c, whiles she followeth and relyeth upon Christ. So before, in *Song*. 3, 6.

the wilderneſse) the peoples of this world, out of which the people of God are chosen, and called *Ezek*, 20 · 35, *Ioh*. 15. 19. It signifieth also her former misery, under persecution; or under the bondage of sin and satan, from which she escapeth by Christ; for the *wilderneſse* was a dry and thirsty land, a land of drought, and of the shadow of death; *Ezek* 19 13, *Ier*. 2. 6.

that leaneth] or, *leaning, cleaving to adjoyning, associating her selfe*: it is a word not elsewere used in Scripture, and is borrowed from the Arabian langnage: the Greek translateth it, *confirming*. or *strengthening her selfe*. It signifieth her weaknes in her self, unable to susteyn her steppes: but her strength in Christ her beloved, on whom she leaning by faith, is confirmed against all doubts, daungers, difficulties, tentatious, & by her union with him, is made partaker of all grace and comfort; for *he that is ioyned to the Lord, is one Spirit*, 1 *Cor* 6, 17, & is by him made perfect, stablished, strengthened, setled; as 1 *Pet* 5. 10. This grace is foretold by the Prophet, according to Gods first dealing with Israel, when he *put his holy Spirit* within his people, and *led them through the deep, as an horse in the wilderneſse; they stumbled not. As a*

beast goeth downe into the valley, the Spirit of the Lord quietly led him: so didst thou lead thy people, to make thy selfe a glorious name: Esai. 63. 11. 13. 14.

I stirred thee up] or, *I raised thee up.* They be the words of the Spouse, speaking againe to her Beloved; whom she stirred or raysed up as out of sleepe, by her earnest prayers, as in *Psal.* 44 24, *Stirre up, why sleepest thou Lord?* And they that giue themselues to prayer, are said also to *stirre up* themselues, *Esai* 64.7. This raysing up, was *under the Apple tree*, the tree of life and grace, whose shadow and fruit had been delightfull and sweet unto her; and to whith tree, Christ himselfe was likened, *Song.* 2. 3. So she by faith taking hold on the Covenant of grace and promises of life in Christ, called on his name in her troubles and sorrowes, and stirred him up for her helpe and comfort.

there] under the Apple tree, the faith and hope of salvation and life

thy mother) the faithfull company, or the pimitiue Church, who brought forth Christ into the world, by preaching, professing, practising and suffering for his Godspell.

painfully brought thee forth) travelled of thee with sorrow. The bringing forth of Christ into the world, by the preaching and witnessiug of the Gospell, (that the *child* might be *borne unto us Esai.*9, 6, (is set forth by the similitude of a woman in her painful-travel, *Rev.*12 1.2, *Gal* 4 19 For as child-birth is accompanied with many pangs and sorrowes, like bands that constreyne forceably: so is the bringing forth of Christ into the hearts and mindes of men, that they may beleeue in him, performed with much labour, sorrow and diefficulty; *In much patience, in afflictions, in necessities, in distresses, in stripes in imprisonements, in tossings to and fro, in labours, in watchings, in fastings* &c. 2 *Cor.*6.4. 5, & 4. 8,-11 Wherefore the Curch signifying her sorrowes, for the deliverance and salvation of her children saith, *like as a woman with child that draweth neer the time of her delivery, is in paine cryeth out in her pangs; so haue we beene in thy sight o Lord. We haue beene with child, we haue been in paine, wee haue as it were brought for h winde; we haue not wrought any deliverance in the earth,* &c. *Esai.* 20.17.18.

Vers 6. *Set me* (or, *Put me as a seale upon thine heart.* The Spouse desireth of Christ, assurance and confirmation of his loue towards her, that she may be graue as the ingraving of a seal or signet, upon his heart. This hath reference to the high Priest of old, who having the names of the twelue Tribes of Israel, graven upon twelue precious stones, like *the ingravings of a signet* (or seale) is said to beare *the names of the sonnes of Israel, in the Breast-plate of judgement upon his heart, for a memoriall before the LORD continually. Exod.* 28. 21. 29. So she desireth Christ to be her *mercifull and faithfull high Priest, in things partaining to God, Heb.*2. 17, that he would haue a continuall care of her salvation, mindfull of her himselfe, and making a memoriall of her before God his Father; and that this affection of loue, might not vanesh away, but be as a deep impression in his heart for ever. For a *seale* is used for ratifying and confirming that which is spoken, that it may not be disanulled, *Neh* 9. 38 *Rom.* 4. 11. And this God signified to Ierubbabel saying, I *will set thee as a seale; for I haue chosen thee; Hag* 2 23, and againe it is said, *The foundation of God standeth sure, having this seale; the Lord knoweth them that are his:* 2 *Tim.* 2. 19.

a seale upon thine arme] The high Priest bare the names of the Tribes, not onely upon his *heart*; but the same names hee also bare (ingraven like a seale) upon his *shoulders* before the Lord *for a memoriall, Exod.*28.11 12. And the Lord promising the daughter of Sion, that he would not forget

forget her to haue compaſſion to her, ſaith: *Behold* I *haue graven thee upon the palmes of my hands; thy walles, are continually before me. Eſai.* 49, 15, 16. But as the *heart* ſignifieth inward loue, ſo the *arme* of Chriſt ſignifieth his outward manifeſtation of loue, by helping bearing and ſupporting her in all her infirmities, through his power: wherefore it is ſaid, *Thou redeemeſt thy people with the arme, Pſal.* 77. 16; and *thou haſt ſcatered thine armies, with the arme of thy ſtrength, Pſal.* 89, 11: and unto Ieruſalem he ſaith, *Behold the Lord will come with ſtrong (hand) and his arme ſhall rule for him: He will feed his flock like a ſhepheard will gather the Lambs with his arme, and carry them in his boſome. Eſai.* 40, 11.

loue is ſtrong as death] as death is ſtrong, and overcometh the ſtrongeſt man *Pſalm.* 89.48 ſo the loue which I beare towards thee deſiring to be united unto thee, is a ſtrong affection which cannot be ſubdued in me by any trouble or tentation.

Zeale) or, *gealouſie*: zeale is loue inflamed and fervent: and is uſed ſometime in the good part *Ioh.* 2, 17, ſometime in the evill, called *bitter Zeale* (or *envying*] *Iam.* 3, 14, ſo is gealouſie, 2 *Cor* 11. 2. Here it ſeemeth to be meant of godly zeale, or gealouſie, wherewith her heart was alſo affected towards Chriſt.

hard as hell) cruell, fierce and inexorable, as *hell* it ſelfe, that is the *graue* or ſtate of death, whereof ſee the notes on *Gen.* 37, 35, that as death and the graue devoureth all, ſo loue and gealous-zeale, conſumeth and eateth up, not ſparing, for *the loue of Chriſt conſtreineth*, 2 *Cor.* 5, 14 and *the Zeale* for his glory, eateth up the godly, *Pſal.* 69 9.

the coales) the *fierie coales*, *arrowes*, or *fierie darts*: *properly* the word ſignifieth that which ſhieth and burneth; and is applyed ſometimes to plagues, and judgements, *Deut.* 32. 24 ſometimes to arrowes, *Pſalm* 76. 3, here, to burning coales or darts of loue, that pierce and inflame the heart and cannot be quenched.

flame of Iah) the *conſuming flame of God: Shalbebeth Iah* noteth a vehement or conſuming flame of Iah (the Lord:) is the piercing and devouring lightning: but me neth the fire of his *Spirit*, which is compared unto fire, *Mat.* 3. 11, for the power and efficacie thereof in the hearts of the childeren of God.

Verſ. 7. *many waters*) By *waters* and *flouds* are often meant, afflictions, troubles, warres, perſecutions, tentations, wherewith the faith, loue, patience of Chriſts people are exerciſed and tried; *Pſalm.* 69, 2. *Eſai.* 8 & 59. 19, *Dan* 9 26, & 11, 22. So here is ſignified that the loue of Chriſt wherewith the mindes of his people are inflamed, is ſuch, as cannot be quenched with any calamities. And thus it is ſaid, *Who ſhall ſeparate us from the loue of Chriſt? ſhall tribulation or diſtreſſe, or perſecution or famine, or nakedneſs, or perill, or ſword? (as it is writen for thy ſake we are killed all the day long we are accounted as ſheep of ſlaughter: nay in all theſe things we are more then conquerrours, through him that loued us: for I am perſwaded that neither death nor life, nor Angels, nor Principallities, nor powers, things preſent, nor things to come, nor height, nor any other creature ſhall be able to ſeparate us from the loue of God, which is in Chriſt Ieſus our Lord, Rom.* 8. 35. 39.

all the ſubſtance] or, *all the riches (wealth)* as ſilver, gold &c. that is in his houſe.

contemning they would contemne it] that is, *it would utterly (or altogether) be contemned*; or, *hee would wholly bee contemned*. As the loue between Chriſt and his Church cannot be ſeparated, being united by the Holy Ghoſt: ſo neither can loue, nor other grace of God be bought for money, but is the free gift of God beſtowed on whom he pleaſeth: *Act.* 8. 18. 19 20, *Rom.* 9. 11—16. So *wiſedome* connot be gotton for gold, neither ſhall

silver be weighed for the price therof, &c, *Iob*.28 15--19, *Prov*.8. 11,19.

Vers.8. *we haue a litle sister*] The godly here consult about a new Church arising, whom they call a *sister*, in respect of the unitie of faith; *litle* (or *small*) as being yong newly converted, and nothing populous; *without breasts* as having yet no stablished ministerie, (for such is the state of Churches in their begininng, as appeareth by *Act*. 14: 23. *Tit*.1.5) so that her children could not suck out the sincere milk of the word, and be satisfied with the breasts of her consolations, 1, *Pet*.2.2, *Esai*.66,11, for she was not yet come to the estate of *Israel* whose *breast* were *sashioned*, and the Lord entred into covenant with her, and she became his, *Ezek*.16 7.8:

when she shall be spoken of] or, *wherin speach shalbe of her*: when the fame of her calling and conversion shall come a broad, what furtherance shall we yeld, to increase, settle, stablish her in the truth. This sheweth the duty of loue from one church to an other, in communicating their graces each to other, and praying one for an other. See an example in *Act*.11 19.22.23. This Hebrew phrase of *speach to be had of her* (or *in her*,) may be understood two waies, *for against her her*: for her, when treatie shall be of her espousals unto Christ; thus *David sent and spake of* (or *with Abeigail, to take her to him to wife*, 1. *Sam*.25. 39. against her, as *the people spake against God, and against Moses*, *Num*.21. 5. and *Princes speak against me*, *Psal* 119.23. For no *sooner* doe a people turne to the Lord, but the wicked doe oppose in word and work. And thus the Hebrewes in their Chaldee Paraphrase expound it here, *What shall we doe for our sister, in the day when nations shall spak to goe up against her, unto warre*;

Vers.9. *If she be wall*] The answere to the thing propounded, made (as some think) by Christ, to which the Chaldee paraphrast agreeth, saying *Mihael the Prince of Israel will say*: or, by other her sister churches desirous to procure her good.

a wall] that is, strong & well grounded in the truth; & so become a citie, which is often described by walles, gates, barrs &c. 2 *Chron*. 8.5. & 14.7. *Rev*.21.12. Spiritually it meaneth her faith and hope of salvation in Christ grounded on the doctrine, of the 12 tribes of Israel, & twelue Apostles of Christ Rev. 21.14 19: as *Thou shalt call thy walles salvation*, *Esai*.66.18, &, *we haue a strong city, salvation will* God *appoint* for *walles & bulwarks*, *Esai*.26.1. Moreover, when God signified the strength and courage of his prophet against the r enimies, he saith, I *will make thee unto this people a fenced brazen wall; and they shall fight against thee but shall not preuaile*, Jerem. 15.20.

we will build] Here, by *we*, may be implied the Trinitie in the Godhead, as *Gen*.1.26, *Song*.1.11. or *we* may mean Christ inwardly and effectually by his grace, & his people (her sisters) outwardly and ministerially by the word of the Gospell.

a pallace) or *a castle*, *a tower*, a faire and orderly building, such as were wont oftimes to be set on strong walles of cities: & this, being *of silver*, noteth the puritie, excellencie and durablenes of this pallace, adorned with the graces of Gods word and Spirit, that so she might be builded *for a habitation of God thorow the* Spirit, *Ephe*.2. 22, and be able to resist the forces of her enemies.

and if she be *a dore*) if she goe forward in the faith & practise of the gospell, that she be not onely built up as a wal, but as a gate and dore, fully edified, as at the repairing of Ierusalem, when they sanctified the gates & set up the dores of it *Neh* 3, which gates, dores, barrs &c. were for the safeguard of the inhabitants, and shewed their care to resist, and keep out the enimies. as appeareth the contrary in *Ier*.49.31, as also to open to *the righteous nation which keepeth the truth may enter in*, *Esai*,26 2, *Psal*.118,20, Therefore Angels are at the gates of the heauenly Citie, to conduct Gods people into it: *Rev*. 21, 12, 27, & 22,14.

we will incloſe her) or, *we will fence her*

ut, with *board of Cedar*; which is faire, rong and durable, and of sweet savour: f such the Temple was builded, 1, *King.* ,15.–18.

Vers.10. I am *a wall*) or, I became *a all*; that is, I grew up and vvaxed rong in the faith and loue of Christ, The ide sister sheweth her readinesse to re- eiue and increase in the doctrine of the gospel

my breast as towers] my breasts are fashioned *Ezek.* 16.7, the ministerie of the word stablished in me, to nourish up childeren nto Christ. The similitude of *towers*, note- eth also the strength power and glorie of the administration of the gospell: and the open preaching of it out of *pulpits* or high place, that all may heare. For *Migdall*, a owre, is used for a *pulpit*, in *Neh.*8.4.

in his eies] in Christs sight.

findeth peace) We al in our naturall cor- ruption are enemies to God *Rom.*5.10 but *being justified by faith, we haue peace with God through our Lord Iesus Christ*, *Rom.*5.1 for *the work of righteousnesse* is *peace, and the effect of righteousnesse, quietnesse and assurance for ever*, *Esay.* 32,17 and this peace is joyned by the Holy Ghost, *Rom* 8.6.9. it is opposed to all the troubles, tentations persecutions & afflictions in this life & world, *Iob.*16. 33, and is that which guardeth our *hearts and mindes, through Christ Iesus*, *Phil.*4,7.

Vers.11. *Solomon had a Vineyard* &c] These words may be understood as spo- ken by Christ, or by his Spouse forem na- tioned, If by Christ, the it is a comparison between Solomon with his vineyard, and Christ with his. That Solomon (as his fa- ther David, 1 *Chron.* 27. 27.) could not himselfe looke to his Vineyards, but ap- pointed officers to look unto them, who yeerlded him a yearly tribute, and had themselues a part of the profit for their labour: but Christ (who is alwaies with his Church, *Mat.*28 20, and *walketh in the midst of the 7 golden candlesticks*, *Rev.* 21) looketh to his vineyard himself, that unto him all the fruit & benefit thereof belõgeth alone. If it be spokẽ by his Spouse (which I rather incline unto,) then is sheweth a greater care and dili- gence in her now then in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custodie, *Song*, 1.6. So by *Solomon* she meaneth *Christ*, by the *Vineyard*, his church in generall, for *the house of Israel* was the Lords *Vineyard*, *Esai*5.7.

Baal hamon] that is by interpretation, *the maister* (or *owner*) *of a multitude*; meaning here ether the world, amõg the multitudes where- of Christ hath his Church; or in respect of the much fruit which it yeilded unto God, or should yeild, being situate in a fertile place, which he had blessed with his grace, such as in *Esai.*5.1. is called *the horne of the son of oile*, that is, *a very fruitfull hill*.

he gaue the Vineyard) that is, *he let it out*, in farme; as it is said, *There was a certaine house- holder, which planted a vineyard &c. and let it out to husbandmen, and went into a farr countrie*: *Matth.* 21, 33. Thus the Apostle saith to the Church of Corinth, *Wee are labourers together with God, ye are Gods husbandrie*, 1 *Cor* 3,9.

a thousand shekels *of silver* or *a thousand sil- verlings*, meaning silver shekels: signifiing hereby the great fertilitie of this Vineyard, that afforded so much to the owner, besides the labourers reward, So in *Esai.*7.23. threat- ing to make the most fruitfull place, desolate, he saith *Where there were a thousand vines, at a thousand silverling* (or *silver* shekels) *it shall be for briars and thornes.*

Vers. 12. *My vyneyard which is mine*) *that* is, understanding it to be spoken by the Spouse, as in *Song*, 1 6.) which is committed to my care and keeping.

is *before me*) that is, I alwayes look un- to it, care for it, and am diligent to man- ure and dresse it, *As, all his judgements* were *before me*; *and his statutes I departed not from them*; 2 *Sam*, 22.2.

to thee o Solomon) that is, thou shalt haue thy full due for the fruit of thy vine- yard which is a 1000 silverlings, *v*, 11, See *Matth*, 21, 11

200 *to those that keep the fruit*) that is, thy labourers

labourers ſhall receiue alſo according to the agreemẽt, euery one for his worck: ſee *Mat.* 20.1. 2, &c. So the Apoſtle ſaith, *Every man ſhall receiue his own reward, according to his own labour*; 1 *Cor.* 3, 8.

Verſ 13. *Thou that dwelleſt*) or, *O in habitreſſe*: Chriſt ſpeaketh to his Spouſe, dwelling in the *gardens*, that is, in the Churches; teaching her continuall duty both to her neighbours, in conſtant witneſsing of the truth; and to himſelfe, in prayer and thankſgiving.

the companions attending) or *doe attend to thy voice*. By *companions*, he ſeemeth to meane her fellow Chriſtians, partakers of the ſame faith, ſpirit and grace: 2 *Pet.* 1. 1. By *voice* he underſtandeth the doctrine of the Church, whereunto all ought to attend.

cauſe thou me to hear) to weet, thy voice; as he expreſſed before; in *Song.* 2. 14. *Let me heare thy voice*; that is, thy prayers, praiſes, and thankſgivinge: teaching her to call upon and to ſerue him continually. Or, *cauſe to hear me*, that is, preach me to thy companions that attend to thy voice; let thy doctrines be my Goſpell, not mens traditions. Theſe are the two maine and permanent duties of all Gods Churches; that their doctrine be the true and uncorrupt word of Chriſt; and their prayers and ſervice bee directed to him alone, who is ready to heare and help in all time of need. To theſe two, *prayer* and *the Miniſtery of the Word*, the Apoſtles gaue themſelues continually, *Acts* 6.4.

Verſ. 14, *Flee my beloved*) The prayer of the Spouſe unto Chriſt, deſiring the end of his Kingome in this world, where he with his people are perſecuted flicted; and the tranſlating the the higheſt heavens. For C reigneth in the midſt of his enemies 110.2, and ſo muſt reigne till he all enemies under his feet: and he ſhall deliver up the Kingdom even the Father, 1 *Cor.* 25. 14 the dead in Chriſt ariſing firſt, that liue and remaine ſhal be together with them in the cloud the Lord in the ayer; and ſo ſh be with the Lord, 1 *Theſſ.* 4.

be thou like) or, *liken*) *reſemble*) *Roe*; that is, be ſwift and make away: ſee the notes on *Song.* 2.9, *the Hart*] that is, *a yong Hart on the of ſpices*) This referred to the ſheweth that they uſed to flee for cour to mountaines where ſpices *Song.* 2.17, ſhe mentioned *the Bether*. Or, referring it to Chriſt may meane the very heavens, ca taines of Spices, for the heigth which are there at the right hand ever. And it may be interpreted, *art on the mountaines of ſpices*, that ven; as *Hoſanna in the higheſt* Mat. i, thou which art in the higheſt Thus as this Song began with Chriſt firſt comming to kiſſe he *kiſſes of his mouth*, by preaching h ſo it endeth with deſire of his ſec ming, to remoue his Church out ſery, into the place of endleſſe and prehenſible glorie. And *the Spirit* ſay, *Come*; *and let him that heareth ſay*, Chriſt himſelf ſaith, *Surely I come* men *Even ſo, Come Lord Ieſus. Rev.* 22

FINIS.